



JOHN MERBECKE *The Book of Common Praier Noted* LONDON, 1550 BRIDWELL LIBRARY Octavo



Mark Cephas Tutet.



The booke
 of Common
 praier noted.

℥

1 5 5 0.



Mattins.

The Quere wyth the Priest.



Ure father

which arte in

heauē, halo. &c

Priest.

Ans.

O lord open thou my lippes

And my mouth shal the forth thy praise
B. J. Priest.

Mattins.

Priest.



God make speede to saue me.

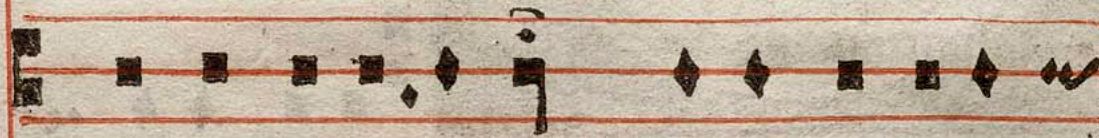
Chant.



O lord make hast to helpe me.



Glorie be to the father, and to the Sonne



and to the holy ghost. As it was in the



beginnyng, is now and ever shalbe, world



wyth out end Amen. Praise ye the lord.
Venite

Mattins:

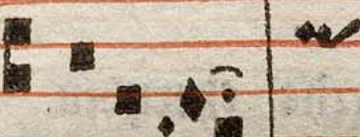
Venite exultemus.



Come, lett vs syng vnto the lord, lett



vs hertly reioyce in the strength of oure



saluacion. &c.

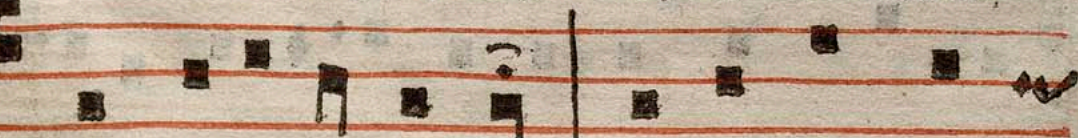
And so forth, wyth the
rest of the Psalmes, as
they be appoynted.

After the first lesson.

Te deum laudamus,

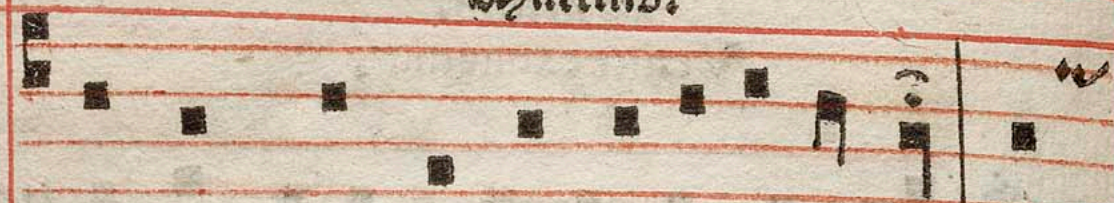


E praise the o lord, we know



lege the to be the lord. All the earth doth
A. ii. worshipp

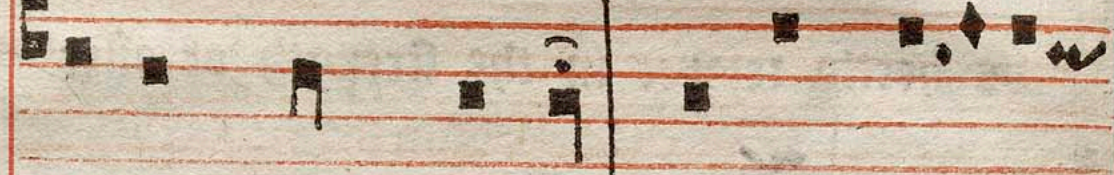
Matins.



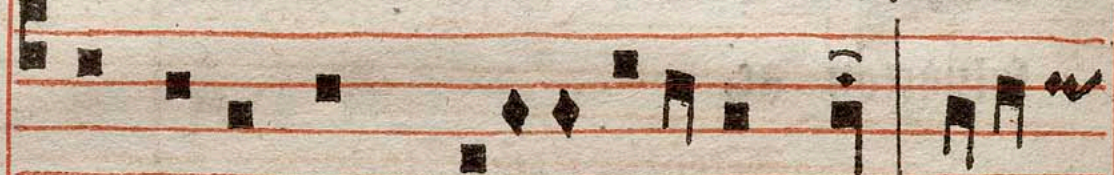
worshipp the, the father everlasting. To



the al angels cry a loud, the heauens and



all the powers therein. To the cherubin,



and Seraphin continually do crye. Holy,



holy, holy, lord god of sabaoth. Heauen

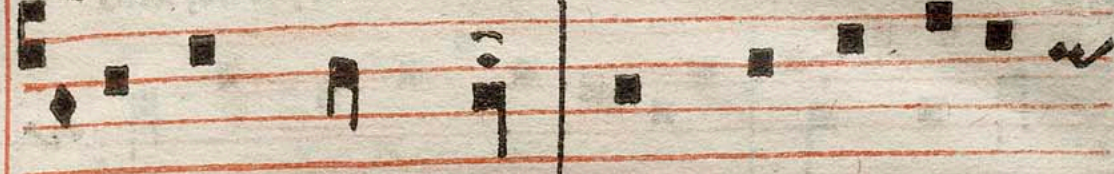


and earth are full of the maiestye of thy
glozy

Matins.



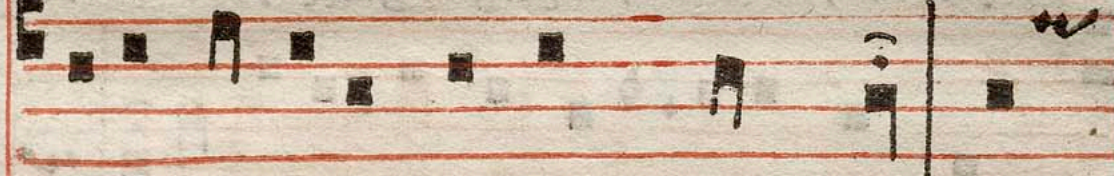
glozy. The glorious companye of the



apostles, prayse the. The goodly felow-



ship of the prophettes, prayse the. The



noble army of martyrs, prayse the. The



holy Church through out all the world



doth knowlege the. The father of an in-

B. iij finite

Mattins.

finite maiestye. Thy honorable, true, and
 onely sonne. Also the holy ghost the con-
 forter. Thou arte the kyng of glorie, o Christ.
 Thou arte the everlastyng sonne of the father.
 When thou tokest vpon the to deliuer
 man, thou didest not abhorze the virgins
 wombe

Mattins.

wombe. When thou haddest ouercome the
 sharpnes of death, thou didest open the kyng-
 dome of heauen to all belcuers. Thou sittest
 on the right hand of god, in the glorie of
 the father. We beleue that thou shalt come
 to be oure Iudge. We therfore pray the, helpe
 thy

Matins.

thy seruauntes whome thou hast redeemed
with thy precious bloud. Make them to
be nombred wpth thy saints, in glorie e
uerlastig. O lord save thy people, and
blesse thyne heritage. Gouverue them and
lift them. bp for ever. Day by day we
magnifie

Matins.

magnifie the. And we worshipping thy name
euer world wpth out end. Vouchsafe, O
lord to kepe vs this day with out sinne. O
lord haue mercy vpon vs, haue mercy vpon vs.
O lord, lett thy mercy lighten vpon vs, as
our trust is in the. O lord in the haue
C. i. F

Mattins.

I trusted, lett me neuer be confounded.

After the second lesson one
of these that folow.

Benedictus dominus.



lessed be the lord god of Israell.

for he hath visited and redeemed his people.

And hath lifted vp an horne of saluacion

to vs, in the house of his seruaunt dauid.

As

Mattins.

As he spake by the mouth of his holy prophetts,

which hath bene sence the world began. That we

shuld be saued from our enemies, & from the handes

of all that hate vs. To perfourme the mercy pro-

mised to our fathers, & to remembre his holy coue-

nant. To perfourm the othe which he sware to oure

C. ii. father.

Mattins.



father Abraham, that he wold geue vs. That



we beyng deliuered out of the handes of oure



enemies, might serue him with out feare,



In holynes and righte ousnes befoze him, all



the dayes of oure life. And thou childe shalt

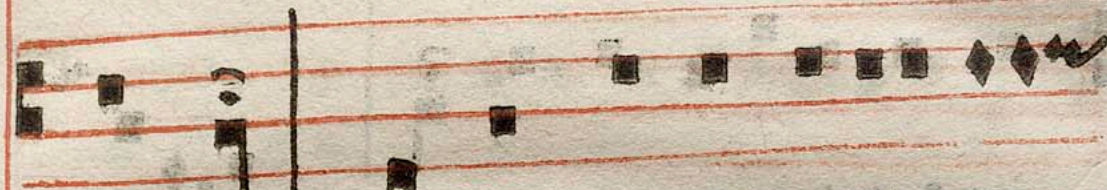


be called the prophett of the highest, for thou shalt

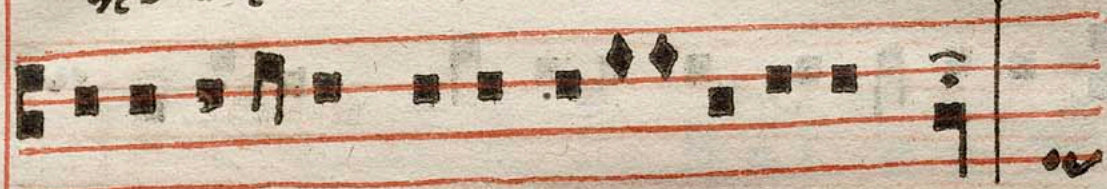
Mattins.



shalt go befoze the face of the lord, to prepare



hys waye. To geue knowlege of saluacion



unto his people for the remission of their sinnes,



Through the tender mercy of our god, whereby



the day sprynge frome an highe hath visited



vs. To geue light to theim that sitt in darke-
nes,

Matting.



nes, and in the shadow of death, and to guyde



our feete in to the waye of peace. Glozy be



to the father, and to the sonne, and to the



holy ghost. As it was in the begynning, is



now and euer shalbe, world with out end Amen.



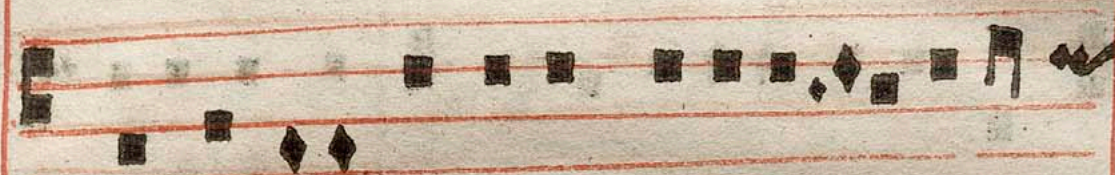
lessed be the lord god of Israell,

for

Matting.



for he hath visited and redemed his people.



And hath lifted up an horne of saluacion to vs,



in the house of his seruaunt dauid. As he



spake by the mouth of his holy prophetts, which



hath bene since the worlde began. That we



should be saued frome our enemies, and from

the

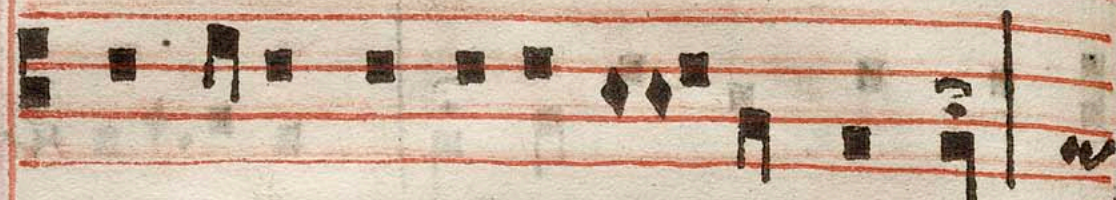
Mattins.

the handes of all that hate vs. To perfourme
the mercy promised to oure fathers, and to re-
membze his holy couenaunt. To perfoyme
the othe which he sware to our father Abra-
ham, that he wold geue vs. That we beyng
deliuered out of the handes of our enemies.
might

Mattins.

might serue him with out feare. In holynes
and righte ousnes before him, all the dayes
of our life. And thou Child, shalt be called
the prophett of the highest, for thou shalt go
before the face of the lord, to prepare his
waye. To geue knowlege of saluacion vnto
D. i. vs

Matting.



his people for the remission of their sinnes.



Through the tender mercy of our god, whereby



the day spring frome an high hath visited



us. To geue light to them that sitt in darke



nes, and in the shadow of death, and to guyde



oure feete in to the waye of peace. Glorv be

to

Matting.



to the father, and to the Sonne, and to the



holy ghost. As it was in the beginnyng, is



now and euer shalbe, world with out end Amen.



Orde haue mercy vpon vs. Christ haue



mercy vpon vs. Lorde haue mercy vpon vs.

The Quere
with the
Dunst.





I beleue in god the father almighty
D. it. tie.

Mattins.


the maker of heauen and earth. And in Iesus Christ
his onely Sonne our lord. Which was conceived
by the holy ghost, boyn of the virgin Mary. Suffred
vnder Ponce Pilate, was crucified, dead and buried.
he descended into hell. The thirde day he arose agayn
from the dead, He ascended into heuen, and sitteth
on the right hand of god the father almightie, from
thence shall he come to Iudge the quicke and the
dead. I beleue in the holy ghost. The holy Catho-
like Church. The Communion of saints. The for-
geuenes of synnes. The resurrection of the body.
And the life euerlastyng.


Gure Father which arte in heauen, halowed be
thy name. Thy kyngdome come. Thy will
be done in earth as it is in heauen. Geue vs
this daye oure dayly breade. And forgeue vs oure
trespasses, as we forgeue them þe trespasse agaynst
vs.


Psalm. 
And leade vs not in to temptacion.


Aunsw. 
But deliuer vs from euill. Amen.
Priest.


Mattins.



Priest. O lord shew thy mercy vpon vs. *Aun.*


And graunt vs thy saluacion. *Pri.* O lord


saue the kyng. *Aun.* And mercifully heare


vs, when we call vpon the. *Pri.* Indue thy


ministers with righteousness. *Aun.* And make


thy chosen people Joyfull. *Pri.* O lord saue
D. iii. thy

Matins.

thy peple. *Aunl.* And blesse thyne in heritaunce.

Pr. Geue peace in our tyme, o lord. *Aunl.* Be-

cause there is none other that fighteth for vs, but

onely thou o God. *Pr.* O god, make cleane

oure hertes with in vs. *Aunl.* And take not

thyne holy spirit from vs. *Pr.* The lord be
with

Matins.

with you. *Aunl.* And wpth thy spirit. *Pr.*

*After the Collect for
p day these
that folow.*
Let vs pray. *G.* God, which arte

aucthor of peace and louer of concorde, in know-
lege of whome standeth oure eternall life, whose
seruice is perfecte fredom: Defend vs thy humble
seruauntes, in all assaultes of oure enemies, that
we suerly trustyng in thy defence, maye not feare
the power of any aduersaries: Through y might

of Iesu Christ oure Lorde. *Aunswere.* Amen.

G. Lorde oure heauenlye father almighty
tie

Mattins.

tie and euerlyuyng God, which hast safely brought
vs to the begynnyng of thys dawe: defende vs in the
same wyth thy myghtye powez, and graunt
that this day we fall into no synne, neither
runne into any kynde of daunger, but that all
oure doynges may be ordred by thy gouer-
naunce, to do alwayes that is righteous in thy sight:



Through Iesus Christ our lord. *Aunt.* Amen.

Thus endeth
Mattins

Evensong.

The Quere with the Priest.



Our father

which arte in

heauē, halowed. &c.



God make speede to saue me.



lord make hast to helpe me.

C. l. Glor.

Euenlong.



Lozpe be to the father and to the. &c.



As it was in the begynnynge. &c.

As it is
before at
Matins.

PSALMES.



Lord, rebuke me not in thyne



indignacion: neither chasten me in thy



displeasure. &c.

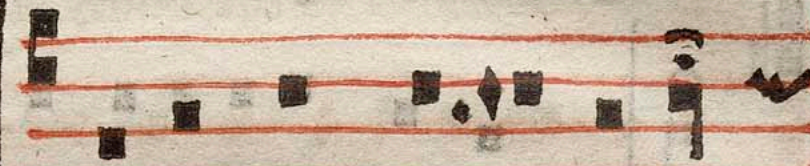
And so forth with the
rest of the Psalmes,
as they be appointed.

After

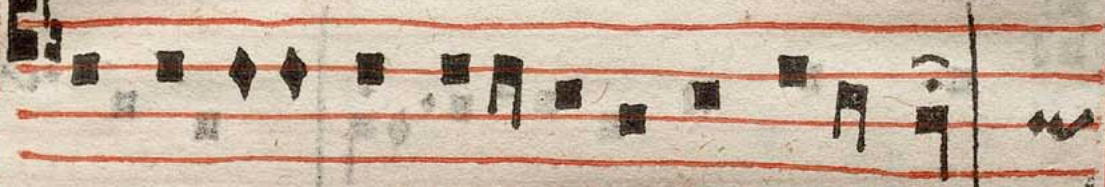
Euenlong.

After the i. lesson, one of
these that folow.

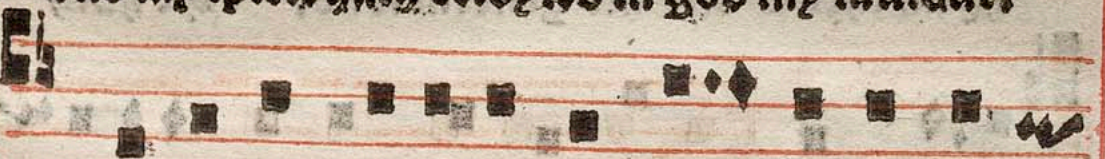
Magnificat.



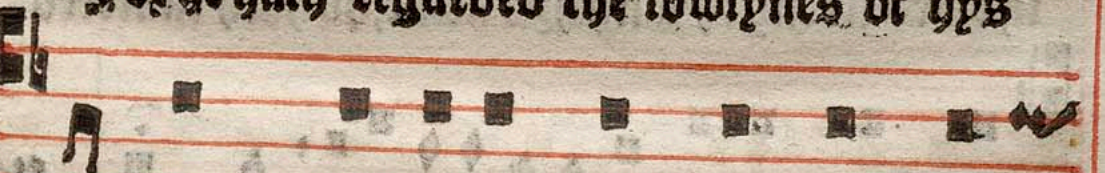
My soule doth magnifie the lord.



And my spirit hath reioysed in god my sauour.



For he hath regarded the lowlynes of hys



handmaide; for behold from henceforth all



generacions shall call me blessed. For he that

is

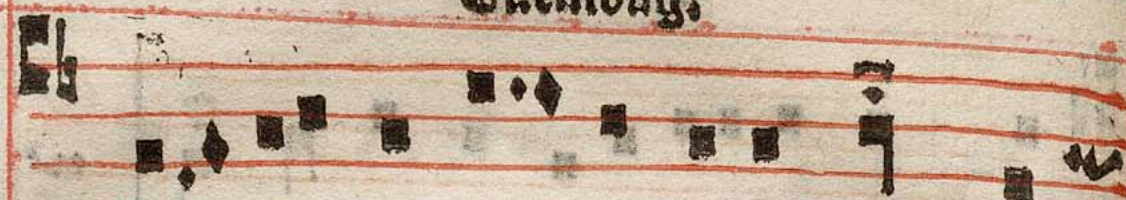
Evenlong.

is mightie hath magnified me, and holy is his
 name. And his mercy is on them that feare
 hym, throw out all generacions. He hath
 shewed strength with hys arme, he hath skatered
 the proude in the Imaginacion of their hertes.
 He hath putt downe the mightie from their
 seate

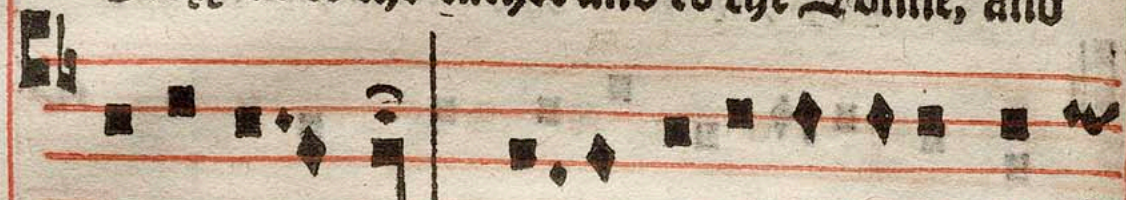
Evenlong.

seate, and hath exalted the humble and meke.
 He hath filled the hungry wyth good thynges,
 and the ryche he hath sent emptie awaye. He
 remembryng hys mercy hath holpen his
 seruaunt Israell, as he promysed to oure
 fathers Abraham and hys seede for euer.
 G. iii. Glorv

Quensong.



Gloꝝy be to the father and to the Sonne, and

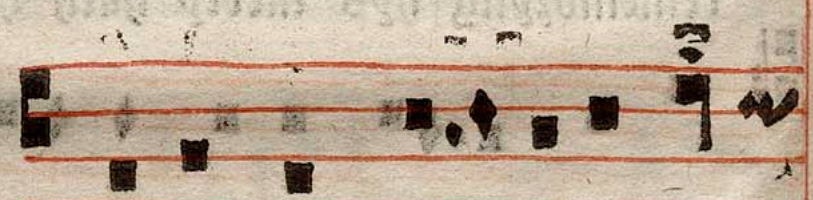


to the holy ghost. As it was in the begynnyng

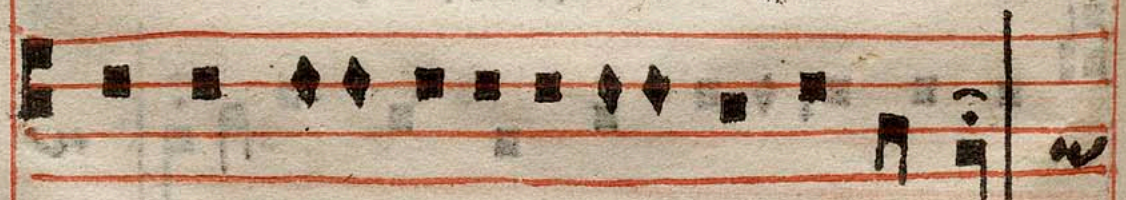


is now & euer shalbe, world with out end Amen.

Magnificat.



My soule doth magnifie the lord,



and my spirit hath reioysed in god my sauyour.

For

Quensong.



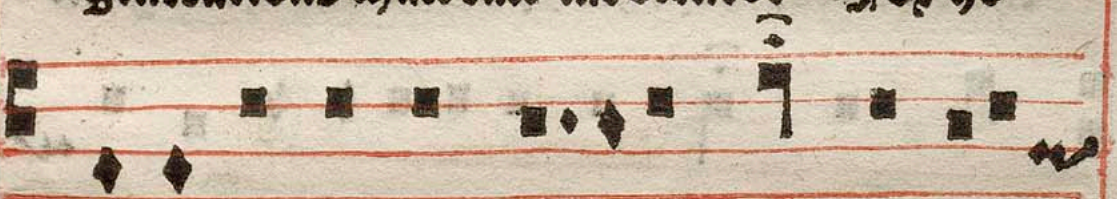
For he hath regarded the lowlynes of hys



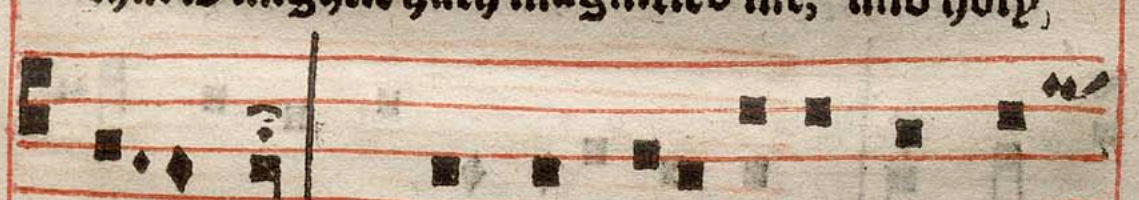
handmayde, for behold from henceforth all



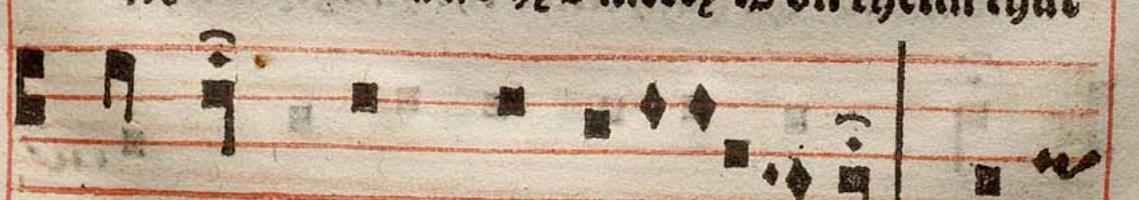
generacions shall call me blessed. For he



that is mightie hath magnified me, and holy



is hys name. And hys mercy is on them that



fear him, through out all generacions. He hath

Quensong

hath shewed strength with his arme, he hath
 skattered the proude in the imaginacion of
 their hertes. He hath putt downe the mightie
 frome theyr seate, and hath exalted the humble
 and meke. He hath filled the hungry with good
 thynges, and the ryche he hath sent emptye
 away

Quensong.

away. He remembryng his mercy, hath hol-
 pen his scruaunt Israell, as he promised to oure
 fathers, Abraham & his seede for euer. Glory
 be to the father and to the Sonne, and to the
 holy ghost. As it was in the begynnyng, is
 now and euer shalbe, world with out ende, Amen.
 f. i. After:

Euensong.

After the ii. lesson, one
of these that follow.

Nunc dimittis:



Orde, now lettest thou thy seruaunt

de parte in peace, accordyng to thy worde,

For myne eyes haue sene, thy saluacion. Which

thou hast prepared, before the face of all people,

To be a light to lighten the gentils, and to be
the

Euensong.

the glory of thy people Israell. Glory be to

the father and to the Sonne, and to the holy

ghost. As it was in the begynnyng is now

and euer shalbe, world with out ende. Amen.

Nunc dimittis:

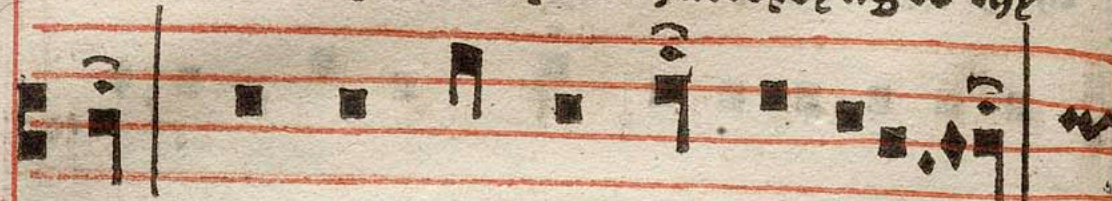


Orde, now lettest thou thy
seruaunt

Euenlong.



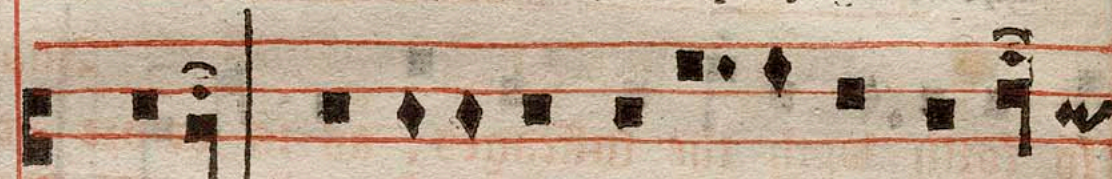
seruaunt departe in peace, accordyng to thy



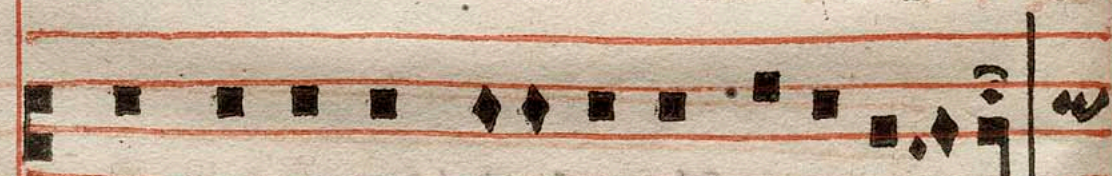
worde. For myne eyes haue sene thy saluacion



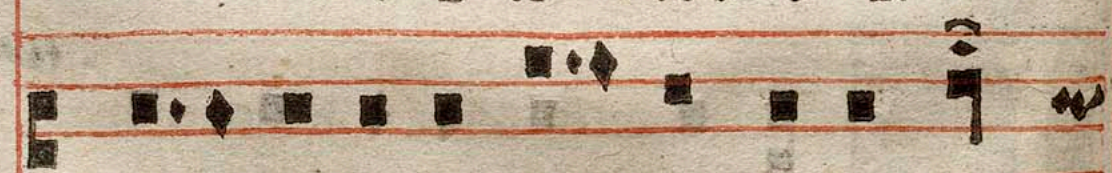
which thou hast prepared, before the face of all



people. To be a light to lighten the gentils,



and to be the glozy of thy people Israell.



Glozy be to the father and to the Sonne,
and

Euenlong.



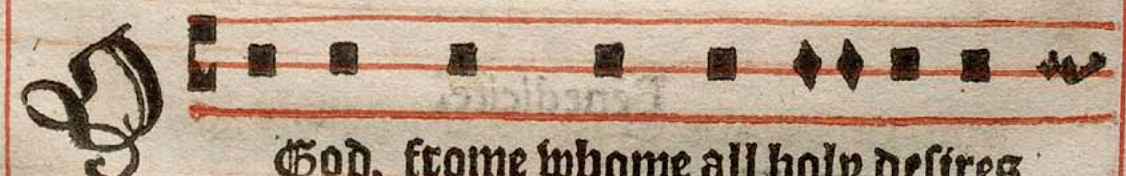
and to the holy ghost. As it was in the beginning



is now & euer shalbe, world with out end Amen.



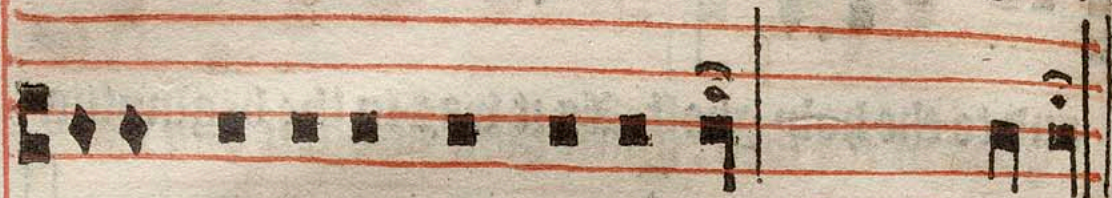
God, haue mercy vpon vs. Christ, &c. And
so forth wth the suffrages, as is before at
Matins. And after the first Collecte for the
daye, these that folow.



God, frome whome all holy desires,
all good counsayles, & all iust workes do procede:
Geue vnto thy seruauntes þ peace, which the world
can not geue, that both our hertes may be set to obey
thy commaundementes, and also that by thee, we
f. iij. beyng

Even-song.

being defended from the feare of our enemies, may
passe our tyme in rest and quietnes: Through the



merites of Iesu Christ our saviour. *Aunt.* Amen.

Lighten our darkenes we beseeche the, O lord,
and by thy greates mercy, defende us frome all
perells and daungers of this night for y^e loue of thy



only sonne our saviour Iesu Christ. *Aunt.* Amen.

*For the tyme of lent
in the place of
Te Deum.*

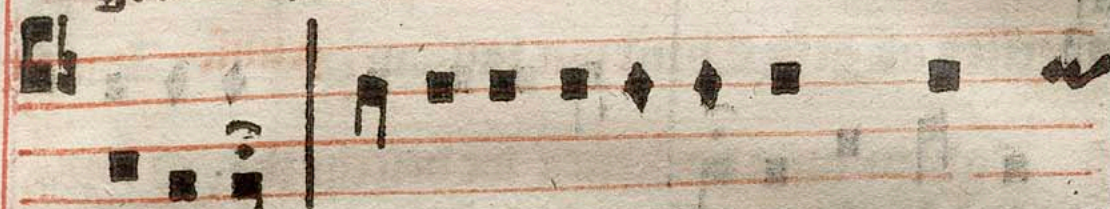
Benedicite



All ye workes of the lord, speake
good



good of the lord: praise him, and sett him vp



for euer. O ye angels of the lord, speake



good of the lord: praise him, and sett him vp




for euer. O ye heauens, speake good of the




lord: praise him, and sett him vp for euer.



O ye waters that be aboue the firmament,
speake



speake good of the lord: praise hym, and sett
 hym bp for euer. O all ye powers of the lord
 speake good of the lord: praise him and sett him,
 bp for euer. O ye Sunne and Moone, speake
 good of the lord: praise him, and sett him bp
 for euer. O ye Sterres of heauen, speake
 good



good of the lord: praise him and sett him bp
 for euer. O ye shewers and dew, speake good
 of the lord: praise him, and sett him bp for
 euer. O ye wyndes of god, speake good of
 the lord: praise him, and sett him bp for euer.
 O ye fire and heate, prayse ye the lord: prayse
 him.

him, and sett him vp for euer. O ye wynter
 and sommer, speake good of the lord: prayse
 him, and sett him vp for euer. O ye dewes
 and frostes, speake good of the lord: prayse
 him, and sett him vp for euer. O ye froste
 and colde, speake good of the lord: prayse him,
 and

and sett him vp for euer. O ye Ile and
 snow, speake good of the lord: prayse him, and
 sett him vp for euer. O ye nightes and dayes,
 speake good of the lord: prayse him, and sett
 him vp for euer. O ye light and darkenes,
 speake good of the lord: prayse him and sett
 G. u. him

him bp for euer. O ye lighteninges & cloudes,
speake good of the lord: praise him, and sett him
bp for euer. O lett the earth speake good of
the lord: yea, lett it praise him and sett him
bp for euer. O ye mountaynes and hylles,
speake good of the lord: prayse him, and sett
him

him bp for euer. O all ye grene thinges vpon
the earth, speake good of the lord: prayse him,
and sett him bp for euer. O ye welles, speake
good of the lord: praise him, and sett him bp
for euer. O ye Seas and fluddes, speake
good of the lord: praise him, and sett him bp
G. iii. for

for euer. **O** ye whales, and all that moue
in the waters, speake good of the lord: praise
him, and sett him vp for euer. **O** all ye fowles
of the ayre, speake good of the lord: praise him,
and sett him vp for euer. **O** all ye beastes
and cattel, speake good of the lord: praise him
and

and sett him vp for euer. **O** ye children of
men, speake good of the lord: praise him, and
sett him vp for euer. **O** lett Israell speake
good of the lord: praise him and sett him vp
for euer. **O** ye prestes of the lord: speake
good of the lord: praise him and sett him vp
for

for euer. O ye seruantes of the lord, speake
good of þe lord: prayse him, and sett him vp for
euer. O ye spirites & soules of the righteous,
speake good of þe lord: prayse him, & sett him vp
for euer. O ye holp & humble men of hert, speake
ye good of the lord: prayse ye him, and sett
him

him vp for euer. O Ananias, Asarias and
Misael, speake ye good of the lord: prayse ye him, &
sett him vp for euer. Glozy be to the father
and to the sonne, and to þe holy ghost. As it
was in the begynnyng is now and euer shal be,
world without end, Amen. D. i. 200 ho

Quicumque Vult.



who soeuer wyl be saued : before

all thynges, it is necessary that he hold the

catholike faith. Which sayth, except every

one do kepe holy and undefiled : with out doubte

he shall perishe everlastingly. And the catho-

like faith is this: that we worshipping one god in
trinitie

trinitie and trinitie in vnitie. Neither con-

founding the persones : nor deuydyng the sub-

stance. For there is one persone of the father,

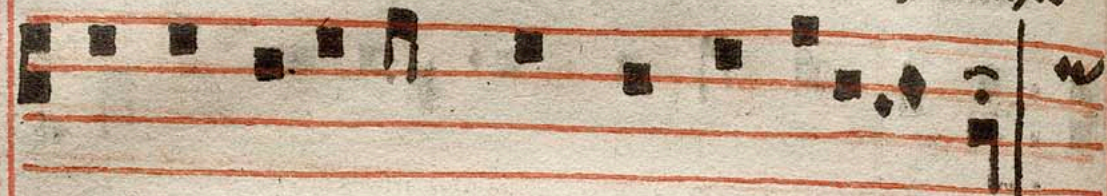
another of the sonne, and another of the holy ghost.

But the godhed of the father, of the sonne,

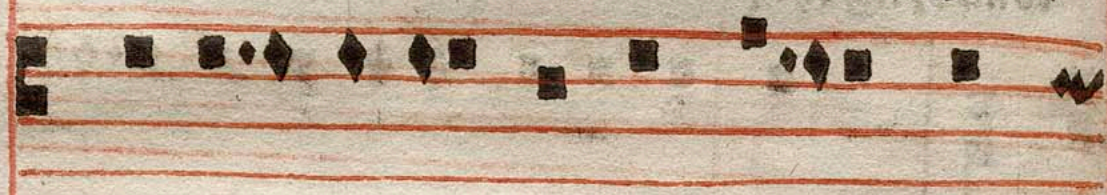
and of the holy ghost is all one: the glory equall
the



the maiestie coeternall. Suche as the father



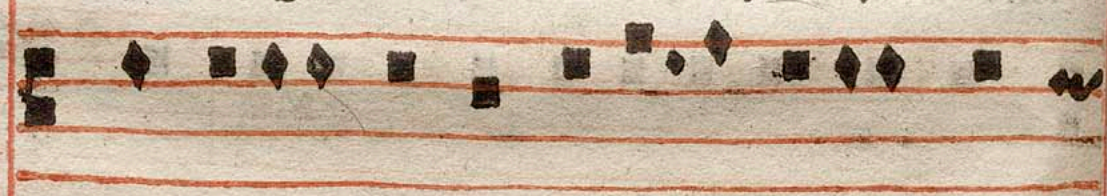
is suche is þe sonne: and suche is the holy ghost.



The father vncreate the sonne vncreate: and



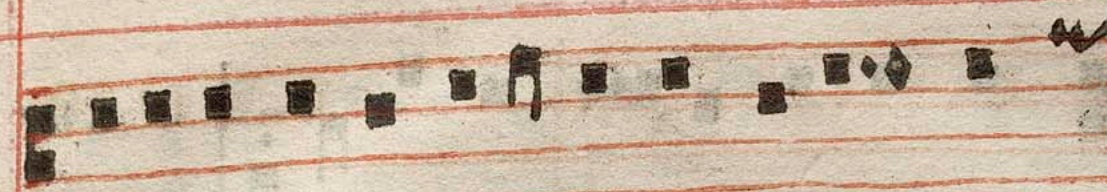
the holy ghost vncreate. The father incom-



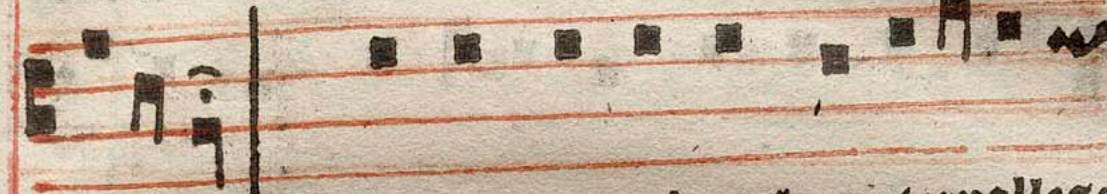
prehensible, the sonne incomprehensible: and



the holy ghost incomprehensible. The father
eternall



eternall the sonne eternal: and the holy ghost



eternall. And yet they are not three eternalles:



but one eternall. As also there be not three in-



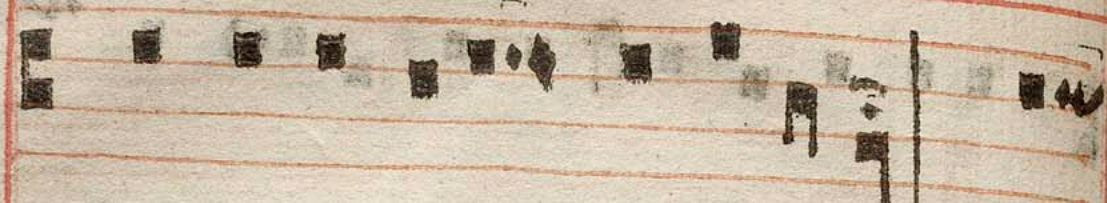
comprehensibles, nor three vncreated: but one




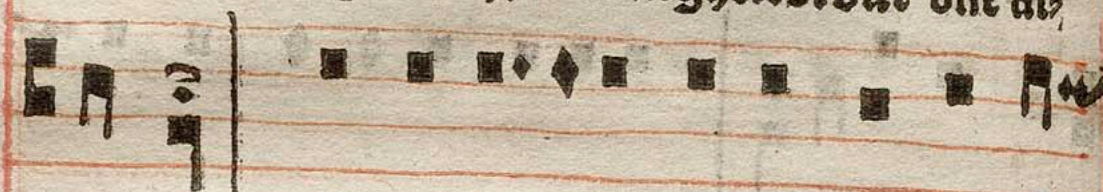
vncreated, and one incomprehensible. So

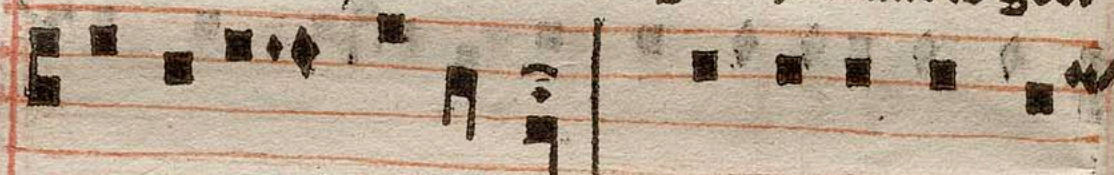


likewise the father is almightie: the sonne al-
mightie



mightie, and the holy ghost almightie. And



yet are they not thre almighties: but one al

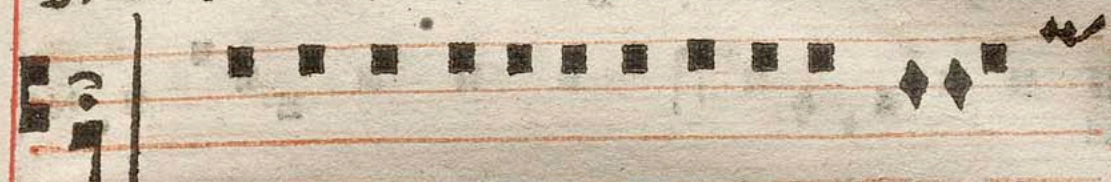

mightie. So the father is god the sonne is god:



and the holy ghost is god. And yet are they not

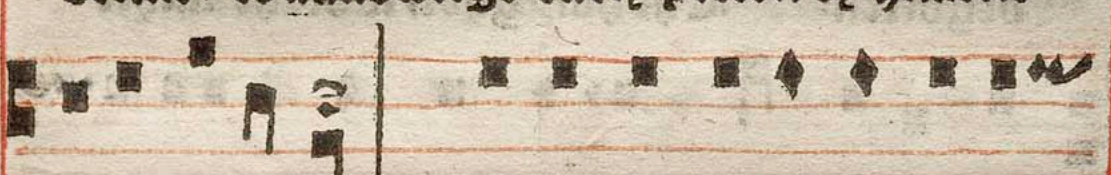

thre goddes: but one god. So likewise the

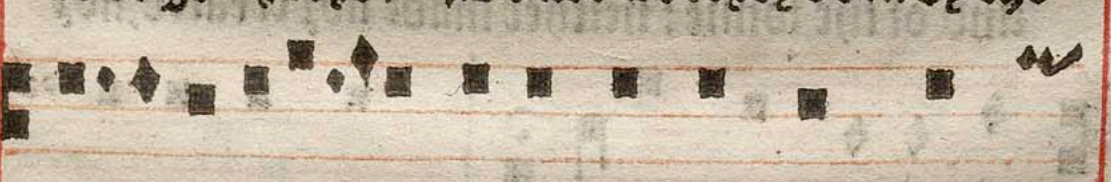

father is lord, the sonne is lord: and the holy
ghost

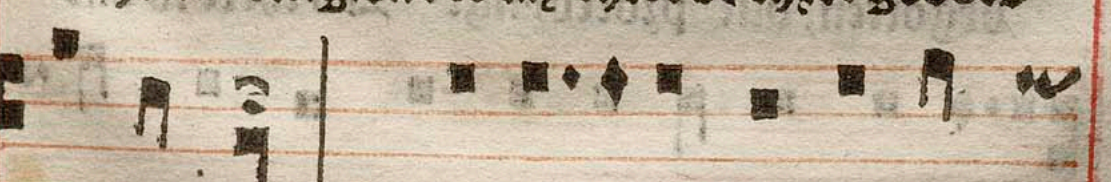

ghost lord. And yet not thre lordes: but one


lord. For like as we be compelled by p christian


veritie: to acknowledge every person by himself


to be god & lord. So are we forbidden by the


catholike religion: to say there be thre goddes

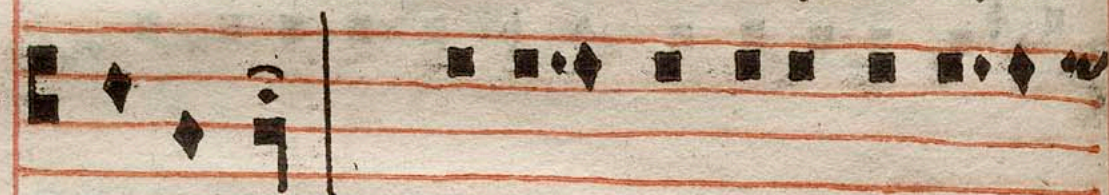

or thre lordes. The father is made of none:
neither



neither created noꝛ begotten. The sonne is



of the father a lone: not made noꝛ created, but



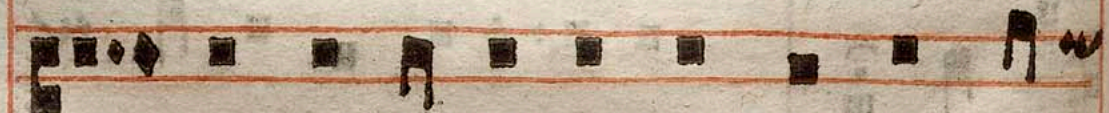
begotten. The holy ghost is of the father



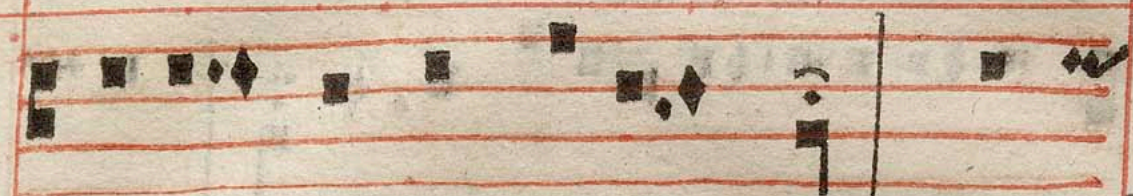
and of the sonne: neither made noꝛ created, noꝛ



begotten, but procedyng. So there is one



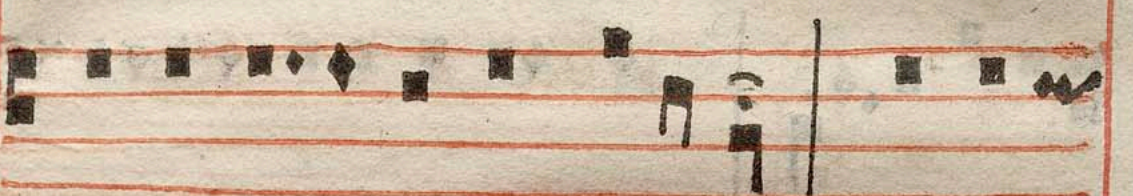
father, not three fathers one sonne, not thzee sonnes:
one



one holy' ghost not thzee holy ghostes. And



in this trinitie none is afoze oꝛ after other:



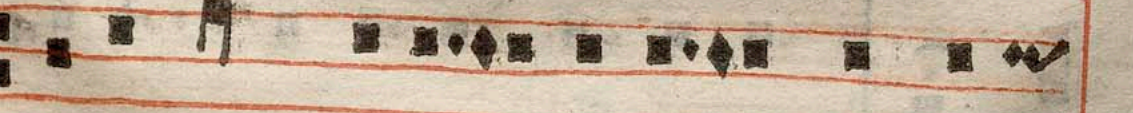
none is greater noꝛ lesse then other. But the



whole thzee persones: be coeternall together



and coequall. So that in all thinges as is



afoze sayde: the vnitte in trinitie, and the
I. i. trinitie



trinitie in unitie is to be worshipped. He



therfore that will be saued: must thus thinke



of the trinitie. Further moze it is necessary



to everlasting saluacion: that he also beleue



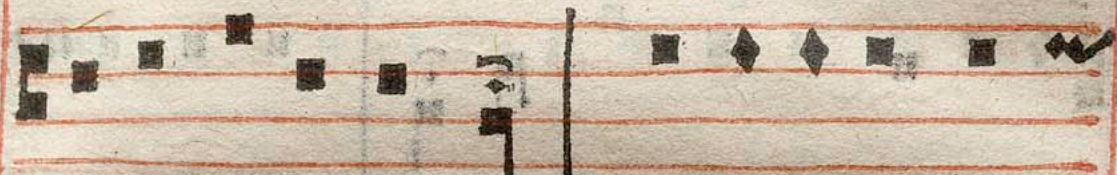
rightly in the incarnation of oure lord Iesu



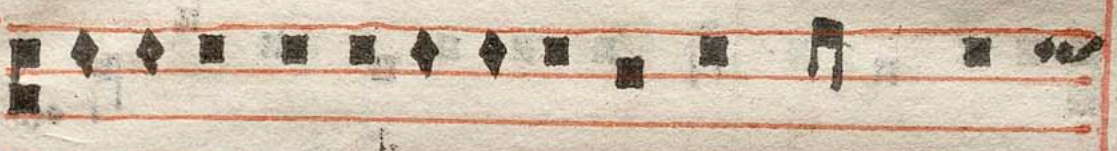
Christ. For the right sayth is that we beleue
and



and confesse: þ our lord Iesus Christ the sonne



of god, is god and man. God of the substaunce



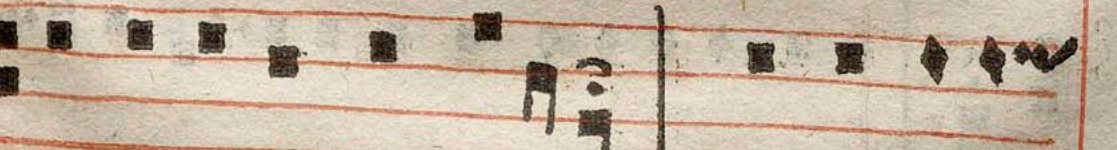
of the father, begotten befoze the worldes: and



man of the substaunce of his mother, bozne in the



world. Perfect god & perfect man: of a reasonable



soule & humain flesh subsisting. Equall to his
A. 4. father



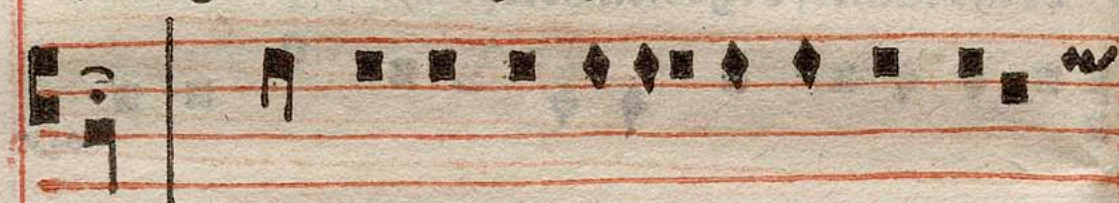
father as touching his godhed: and inferior to



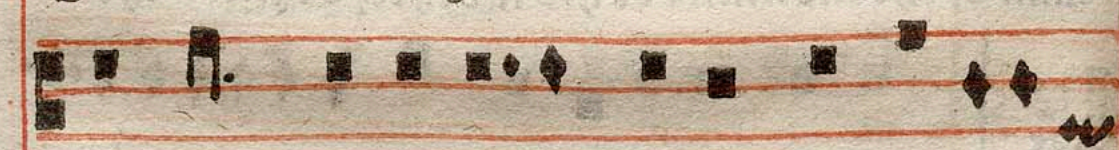
the father, touching his manhod. Who althonghe



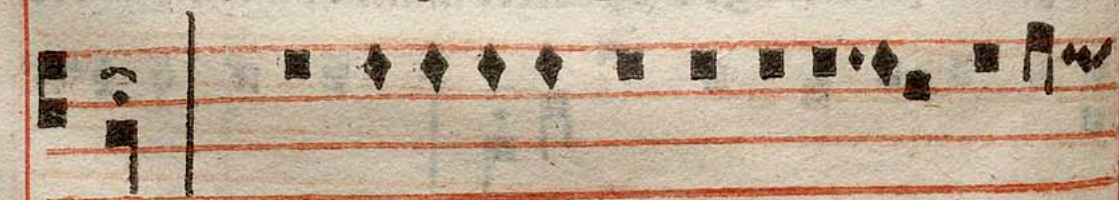
he be god and man: yet he is not twoo but one



god. One, not by conuersion of the godhed in



to fleshe: but by takyng of the manhod into



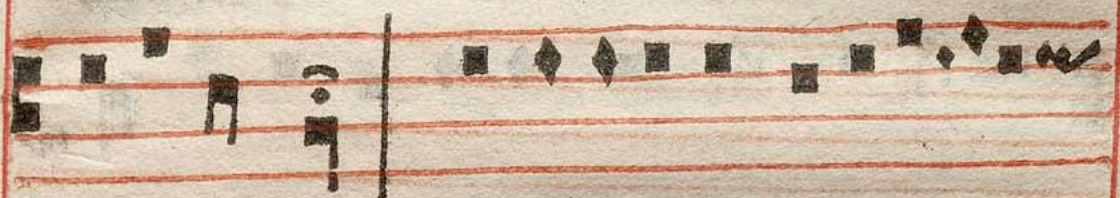
god. One altogether, not by confusion of substance:
staunce



staunce: but by vnitie of person. For as the



reasonable soule & fleshe is one man: so god and



man is one christ. Who suffered for our saluacion:



descended in to hell, rose agayne the third day from



the dead. He ascended in to heauen, he sitteth on the



right hand of god almightie: from thence he shall
come
A. us, come



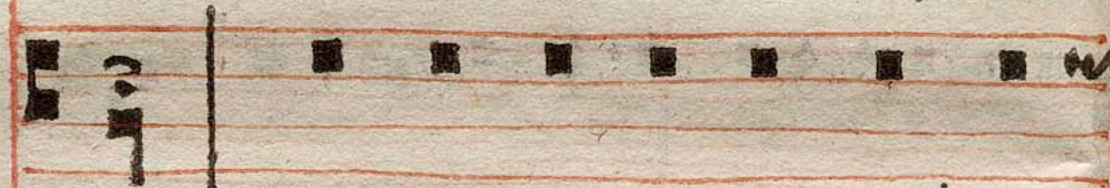
come to Judge the quicke and the dead. At



whose commynge all men shall rise agayn with



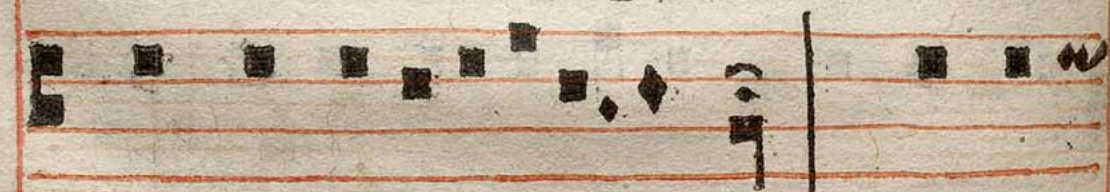
their bodyes: and shall geue accōpt of their owne



wozkes. And they that haue done good, shall



go in to life euerlasting: and they that haue



done euill in to euerlasting fire. This is the



the catholike fayth: which except a man beleue



faythfully he cannot be saued. Glozy be



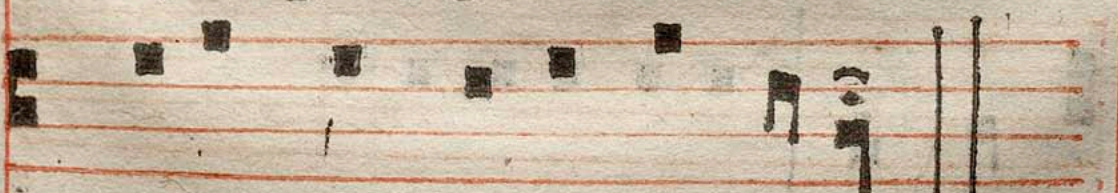
to the father, and to the sonne: and to



the holy ghost. As it was in



the begynnyng, is now and euer

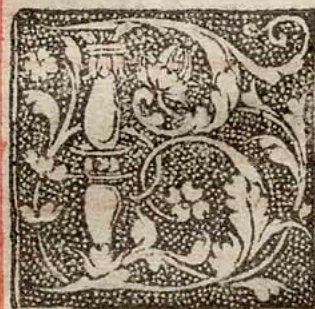


shalbe, world without end, Amen.

At the

At the communion.

The Antiope.



Blessed is that man that hath not

walked in the counsaile of the vngodlye:

nor stande in the waye of synners, and

hath not spt in the seate of the

scornefull, But his delight is ac,

*And forth
with the
troite, as is
Appoynted
for the day.
Kyrie.*

At the communion.

Kyrie:

11. *orde haue mercy vpon vs. iii. Christ
haue mercy vpon vs. iii. Lord haue mercy vpon vs.*

Gloria in excelsis.



*Lord be to god on highe. And in
earth peace, good will towarde men, we
praise the, we blesse the, we worshipping the,
G. I. we*

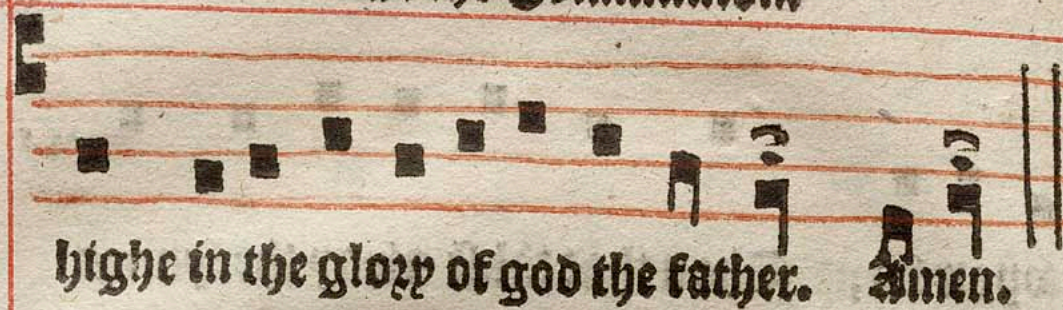
At the Communion.

we glorifie the, we geue thanks to the, for
thy greate glory, O lord god heavenly kyng,
God the father almightie. O lord the onely
begotten sonne Iesu Christ, O lord god
lambe of god, sonne of the father, that takest
away the synnes of the world, haue mercy
vpon

At the Communion.

vpon vs, Thou that takest away the synnes
of the world, receaue our prayer, Thou
that sittst at the right hand of god the father,
haue mercy vpon vs: For thou onely art
holy, Thou onely arte the lord. Thou
onely (o Christ) with the holy ghost, arte most
high

At the Communion.



The Crede.



At the Communion.



At the Communion.

and was incarnate by the holy ghost, of the
virgin Mary, and was made man, and was
crucified also for vs, vnder Pontius Pilate
he suffered and was buried, and the third
daye he arose agayne accordyng to the scrip-
tures, and ascended in to heauen, and sitteth
at

At the Communion.

at the ryght hand of the father, whose kyng-
dome shall haue none ende: and he shall
come agayne with glozre to Iudge bothe
the quicke and the deade. And I beleue
in the holy ghoste, the lord and geuer of life,
who procedeth from the father and the sonne,
who

At the Communion.

who with the father and the sonne together,
is worshipped and glorified, who spake by
the prophetes. And I beleue one Ca-
tholike and Apostolike Church. I ac-
knowledge one baptism, for the remission of
synnes. And I loke for the resurrection of the
deade:

At the communion.

dead: and the life of the world to come, Amen.

The Offertories.



Et your light so shyne before

Mat. v.

men, that they may see your good workes and

glorifie your father which is in heauen.

II



Ye not ye for your selues treasure
L. i. vpon

Mat. vi.

At the Communion.

upon the earth where the rust and mothe

doth corrupt, and where thefes bzeake thzow

and steale: but lay bp for your selues

treasure in heauen, where neither rust nor

mothe doth corrupt, and where thefes do

not bzeake through nor steale.

Whatsoever

At the Communion.



Whatsoever ye wold that men shuld

Mat. vii.

do vnto you, euen so do you vnto them, for

this is the law and the prophetes.



Of euerie one that saithe vnto me,

Mat. vii.

lord, lord, & all entre in to the kyngdome of
L. i. heauen,

At the Communion.

heauen, but he that doth the will of my father which

is in heauen.



Zeche stode forth, and sayde vnto the

lorde, behold lorde, the halfe of my goodes I

geue to the poore, and if I haue done any

wrong to any man, I restore foure fold.

Archo

Luc. xix.

At the Communion.



Who goeth a warfare at any tyme

i. Cor. ix.

at his owne cost: who planteth a vyne yarde,

and eateth not of y^e fruite ther of: or who feedeth

a flocke, & eateth not of the milke of the flocke.



If we haue sown vnto yow spirituall & i. Cor. ix.
L. ij. thynges

At the Communion.

things, is it a great matter if we shall reape your

i. Cor. ix.

wordly things: do ye not know, that they which

minister about holy thynges, liue of the sacrifice,

They which wayte of the altar are partakers

of the altar, euen so hath the lord also ordeyned:

that they which preache the Gospel, should lyue of

At the Communion.

of the Gospel.

VIII



Which soweth litle shall reape

ii. Cor. ix.

little, and he that soweth plenteously shall reape

plenteously, let every man do accordyng as he

is disposed in his hert, not grudgyngly, or of

necessitie, for god loueth a cherefull geuer.

Let

At the Communion.

IX



Galat. vi.

Et him that is taught in the worde,

minister vnto him that teacheth in all good

thinges, be not deceaued, god is not mocked,

for what so euer a man soweth, that shall he

reape. While we haue tyme, let vs do good

vnto all men, and specially vnto them, which
are

At the Communion.

are of the household of faith.



Dolines is greate riches if a man

i. Timo. vi.

be contented with that he hath, for we brought

nothing in to the world, neither may we

cary any thyng out.

M. i. Charge

At the Communion.

XI



i. Timo. vi.

Charge them which are riche in

this world that they be redy to geue and

glad to distribute, layng vp in store for them

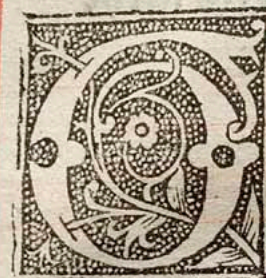
selues a good foundacion, agaynst the tyme to

come, that they may attayne eternall life.

God

At the Communion.

XII



Do is not vnrighteous, that he

Hebre. vi.

will forget your workes and labour that pro-

ceedeth of loue, which loue ye haue shewed

for his names sake, which haue ministered to

the saintes and yet do minister. To do good, and

At the cominunion.

Hebre. xiii.

and to distribute, forget not, for with suchē

sacrificēs god is pleased,

XIII



Who hath this worldes good,

i. Timo. iii.

and sieth his brother haue nede, and shutteth

vp his compassion from him, how dwelleth
the

At the Communion.

the loue of god in him. Geue almosse of thy

Tobi. iii.

goodes, and turne neuer thy face from any pooze

man, & then the face of þe lord shall not be turned

away from the.

XIII



E mercyfull after thy power if

Tobi. iii.

thou hast muche geue plenteously, if thou hast

little

At the Communion.

b
little, do thy diligence gladly to geue of that
b
little, for so gatherest thou thy selfe a good
b
reward, in the day of necessitie.

XV

Pro. xix.



D that hath pitie vpon the poore,
lendeth vnto the lord, and loke what he layeth
out

At the communion.

out, it shalbe payed him agayne. Blessed be **Psal. xl.**
the man **&** prouydeth for the sicke and nedye, the
lord shall deliuer him, in the tyme of trouble,

The p[re]face.

P[ri]est. The lord be with you. **Aun[te].** And
with thy spirit. **P[ri]est.** Lift vp your hertes.
Aun[te].

The p̄face.



Aun. We lift theim vp vnto the lord. **Priest.**



Let vs geue thanks to our lord god. **Aun.**



It is mete and right so to do. **Priest.**



It is very meete right & our bounden dutie, that we should at all tymes, and in all places geue thanks to the o lord, holy father almighty everlastynge god. Therefore with angels and archangels, and with all the holy companye of heauen, we laude and magnifie thy glorious name euer more prayssyng the and sayng.

Propre p̄faces.

Upon Christmas day.



Because thou dydest geue Jesus Christ, thyne only sonne to be borne as this day for vs, who by the operation of the holy ghost was made very man, of the substance of the virgin Mary his mother, and that without spott of synne, to make vs cleane frome all synne. Therefore with angels &c.

Upon Easter day.



What chiefly are we bound to prayse the, for the glorious resurrectiō of thy sonne Jesus Christ oure lord, for he is the very paschal lambe which was offered for vs, and hath taken away the synnes of y world, who by his death hath destroyed death, and by his rysyng agayn, hath restored to vs everlastynge life. Therefore with angels &c.

R. Upon

At the Communion.

Upon the Ascencion day.

Through thy most deare beloued sonne Iesus Christ our lord, who after his most glorious resurrection manifestly appeared to all his disciples, and in their sight ascended vp into heauen to prepare a place for vs, that where he is, thether might we also ascend and reigne with him in glory. Therefore with angels &c.

Upon whitsonday.

Through Iesus Christ our lord, accordyng to whose most true promes the holy ghost came downe thys day from heauen with a sodayn greate sound as it had bene a mightie wynd, in the likenes of fiery tongues, lightyng vpon the apostles, to teache them, and to leade them to all trueth, geuyng them bothe the gift of dyuerse languages

At the communion.

languages, and also boldnes with feruent zeale constantly to preache y Gospell vnto all nacions, whereby we are brought out of darknes and erroz, in to the clere light and true knowlege of the, and of thy sonne Iesus Christ. Therefore with angels. &c.

Upon the feaste of the Trinitie.

It is very meete, right, and our bounden dutie that we should at all tymes, and in all places, geue thanks to the o lord almighty, everlastyng god, which arte one god, one lord, not one onely person, but thre persons in one substance, for that which we beleue of the glory of the father, thesame we beleue of the sonne, and of the holy ghost, without any difference oz inequalitye, whome the angels and arch. &c.

Sanctus.



Oly Holy Holy lord
R. H. go

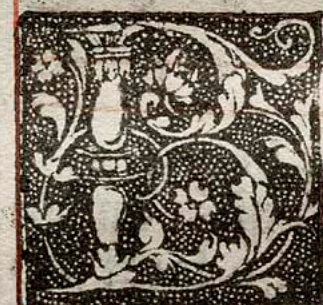
At the Communion.



God of hostes. Heauen and earth are



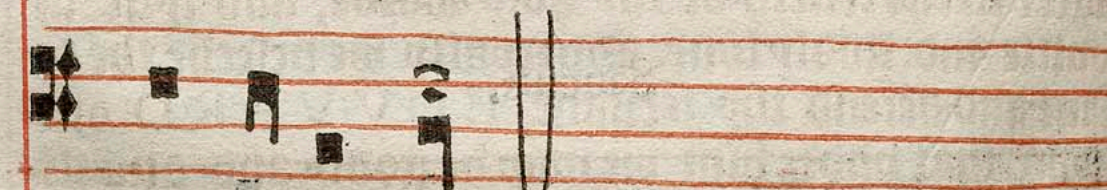
full of thy gloze. Glanna in the highest.



Lessed is he that commeth in



the name of the lord: Gloze to the o



lord in the highest.

The

The prayer for the whole state
of Christes Church.

Priest.



Almightie and euerluyng god



whiche by thy holy apostle hast taught vs to
make prayers and supplications, and to geue
thanks for all men: we humbly beseeche the moste
mercifully to receaue these oure prayers, which we
offer vnto thy diuine maiestye, beseeching the to in-
spire continually, the vniuersal Church, with the
spirit of trueth, vnitie and conoord: And graunt
that all they that do confesse thy holy name, may
agree in the trueth of thy holy worde, and lyue in
vnitie and godly loue. Specially we beseeche the to
saue and defend thy seruant, EDVWARD our
kyng, that vnder him we may be godly and quietly
gouerned. And graunt vnto hys whole counsaile,
and to all that be putt in auctoritie vnder him,
that they may truly and indifferently minstre iu-
stice, for the punishment of wickednes and vice.

R. ij. and

The p̄face.

and to p̄ mainteynaunce of goddes true religion and vertue. Geue grace (O heauenly father) to all byshoppes, pastozs and Curates, that they may both by their life and doctrine, sett forth thy true & liuely worde, and rightly and dewly administer thy holy Sacramentes, and to all thy people geue thy heauenly grace, that with meke hert and due reuerence they may heare and receaue thy holy woozde, truely setting the in holynes and righteousnes all the dayes of theyr life: And we most humbly beseeche the of thy goodnes (O lord) to comfort and succour all them, which in this transitozre life be in trouble, sorow, nede, sicknes, oz any other aduersitie. And especially we commend vnto thy mercyfull goodnes, this congregacion which is here assembled in thy name, to celebrate the commemoracion of the most glorious death of thy sonne: And here we do geue vnto the most highe prayse, and hertie thanks for the wonderfull grace & vertue, declared in all thy saints, from the begynnyng of the world. And chiefly in the glorious and most blessed virgin Mary, mother of thy sonne Iesu Christ our lord and God, and in the holy Patriarches, Prophetes, Apostles and Martyrs, whose examples (O lord) and stedfastnes in the faith, and keepyng thy holy commaundementes, graunt vs to folow. We commend vnto thy mercy (O lord) all other thy seruautes which are departed hence from vs, with p̄ signe of faith, and now do rest in the slepe of peace: Graunt vnto them we beseeche the thy mercy, & euerlastyng peace, and that

At the Communion.

that at the day of p̄ generall resurrection, we and all they which be of the mysticall body of thy sonne, may alltogether be set on his right hand, and heare that his most ioyfull voyce: Come vnto me, O ye that be blessed of my father, & possesse p̄ kyngdome which is prepared for you, from p̄ begynnyng of the world: Graunt this O father for Iesus Christes sake, oure



only mediatoure & Advocate. *Amen.* Amen.

Priest.

O God heauenly father, which of thy tender mercy, diddest geue thyne only sonne Iesus Christ, to suffre death vpon the Crosse, for oure redemption, who made there (by his one oblation once offered) a full, perfecte and sufficient sacrifice, oblation, and satisfaction, for the synnes of the whole world, & did institute, and in his holy Gospell commaunde vs, to celebrate a perpetuall memory, of that his precious death, vntill his comming agayne. Heare vs (O mercyfull father) we beseeche the: And with thy holy spirit & worde, vouchesafe to bless and sanctifie these thy giftes, and creatures of breade and wyne, that they may be vnto vs the body and bloude of thy most dearely beloued sonne Iesus Christ. Who in the same night that he was betrayed: toke breade, and when he had blessed, and geuen thanks

At the Communion.

thankes: he brake it, and gaue it to his disciples sayng: Take, Eate, this my body which is geuen for you, do this in remembraunce of me. Likewise after supper he toke þe Cupp, and when he had geue thankes, he gaue it to them sayng, Drynke ye all of this, for this is my bloude of the new Testament, which is shed for you and for many, for remission of synnes, do this as oft as you shall drynk it in remembraunce of me.

Wherfore o lord and heauenly father, accordyng to the institucio of thy dearely beloued sonne, oure sauour Iesu Christ, we thy humble seruauntes do celebrare, and make here before thy diuine maiestie, with these thy holy giftes, the memoriall which thy sonne hath willed vs to make, haupng in remembraunce his blessed passion, mightie resurrection and glorious ascencion, renderynge vnto the most hertie thankes, for the innumerable benefites procured vnto vs by the same, entierly desyrng thy fatherly goodnes, mercifully to accepte this our sacrifice of praise and thankes geuyng: most humbly bescehyng the to graunt that by the merites and death of thy sonne Iesus Christ, and through faith in his bloud, we & all thy whole Church, maye obtayne remission of oure synnes, and all other benefites of his passion. And here we offer and present vnto the (O lord) our selfe, oure soules, and bodies, to be a reasonable, holy & lvely sacrifice vnto the, humbly bescehyng the, that whosoever

At the Communion.

soeuer shalbe partakes of this holy Communion, may worthely receaue the most precious bloud of thy sonne Iesus Christ, and be fulfilled with thy grace, and heauenly benediction, and made one body with thy sonne Iesus Christ, that he may dwell in them and they in him. And although we be vnworthye (through our manifold synnes) to offere vnto the any sacrifice: yet we beseeche the to accepte this oure bounden duetie and seruice, and commaunde these our prayers and supplicacions, by the ministry of thy holy angels, to be brought vp into thy holy Tabernacle before the sight of thy diuine maiestie: not waipng our merites, but pardonyng our offences, Through Christ oure lord, by whome and with whome, in the vnitie of thy holy ghost, all honoz and glozy, be vnto the O father Almighty,

world without end. *Answer.* Amen. *Priest.*

Let vs praye. As our sauour Christ hath

commaunded and taught vs, we are bold to say.

D. i. Oure

At the communion.



Our father which arte in heauen,

halowed be thy name. Thy kyngdome come,

Thy wyll be done in earth, as it is in heauen.

Geue vs this day our daylye breade. And for-

geue vs our trespases, as we forgeue theim that

trespace agaynst vs, And leade vs not in to
temptacion.

At the Communion.

temptacion.

Aun.

But deliuer vs from

euil Amen.

Priest.

The peace of god be

alwayne with you.

Aun.

And with thy spirit.

Agnus dei.



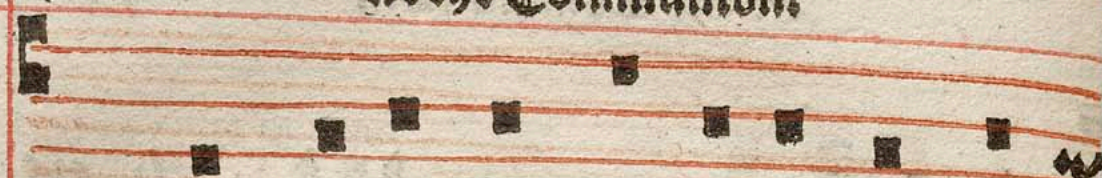
Lambe of god that takest away

the synnes of the world, Haue mercy vpon vs.

D.ii.

O lambe.

At the Communion.



O lambe of god that takest awaye the synnes



of the world, Haue mercy vpon vs.



O lambe of god that takest awaye the synnes



of the world, Graunt vs thy peace.

The post Communions.

I



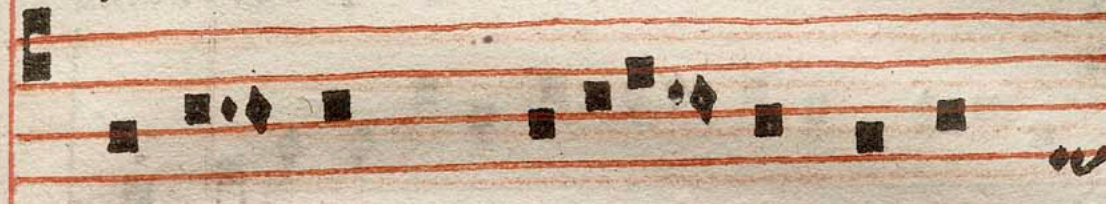
Mat. xvi.

If any man will folow me, let him

At the Communion.



him forlake him selfe, and take vp his crosse



and folow me. Whosoever shall endure

Mar. xiiij.



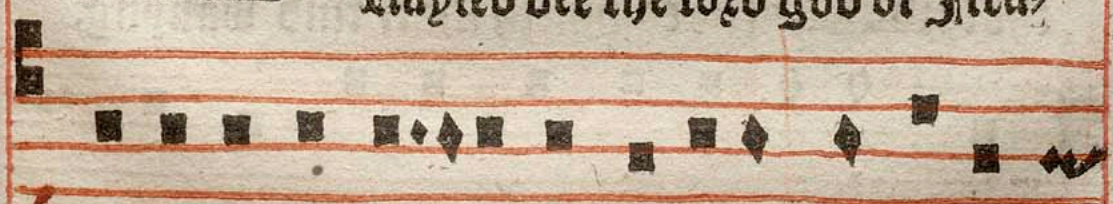
vnto the end, he shalbe saued.

II



Praised bee the lord god of Israell

Luke. i.



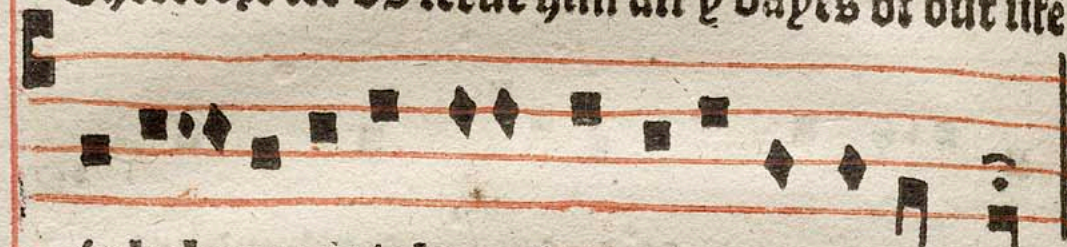
ell for he hath visited and redemed his people:

D. iij. Therefore

At the Communion.

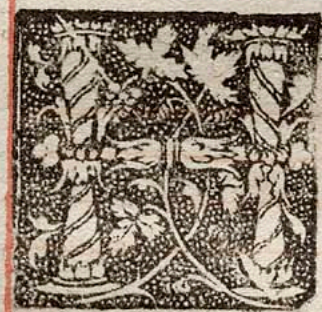


Therefore let vs serue him all þe Dayes of our life



in holynes & righteousnes accepted before him.

III



Luke. xij.

Appy are those seruauntes whome



the lord when he commeth shall find wakynge

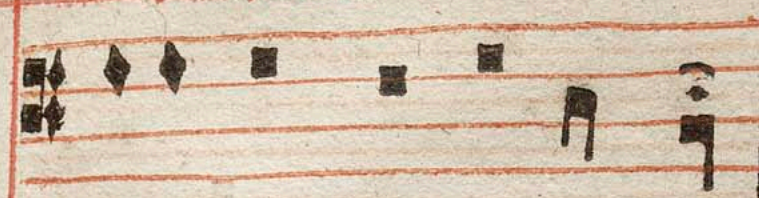


Luke. xij.

Be ye ready, for the sonne of man will come

at

At the Communion.



at an houre when ye thinke not.

III



He seruaunt that knoweth his

Luke. xij.



masters will, and hath not prepared him



selve, neyther hath doen accordyng to his will,



shal be beaten with many stripes.

The

At the Communion.

V

John. iiii



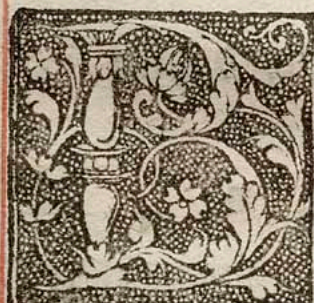
He houre comineth and now it is,

when true worshippers shall worshipp the

father in spirit and truely.

VI

John. v



Hold thou arte made whole, synne

no more, leaste any worse thinge happē vnto thee.

At the Communion.

VII



If ye shall continue in my worde,

John. viii.

then are ye my very disciples, and ye shall

know the trueth, and the trueth shall make

you free. While ye haue light, beleue on

John. xii.

the light, that ye may be the children of light.

P. i.

He

At the Communion.

VIII



John. xiii.

And that hath my commaundementes

and kepeth theim, thesame is he that loueth

John. xiiij.

me. If any man loue me, he will kepe my

word, and my father will loue him, and we

wyll come vnto him, and dwell with him.

If ye

At the Communion.

IX



John. xv.

If ye shall byde in me, and my

worde shall abide in you, ye shall aske what

ye will, & it shall be done to you. Here in is my

John. xv.

father glorified, that ye beare muche fruite, and

become my disciples. This is my commaudemēt.

John. xv.

P. ii.

that

At the Communion.

b
that you loue together as I haue loued you.

X



If God be on our syde, who can

Rom. viii.

be agaynst vs: which did not spare his owne

sonne, but gaue him for vs all.

XI



No shall lay any thinge to
the

Rom. viii.

At the Communion.

the Charge of Godes Chosen: it is god that

iustifieth, who is he that can condemne.

XII



He night is passed, and the day

Rom. xii.

is at hand, let vs therfore cast away the

dedes of darknes, and put on the armour

D. iii.

of

At the Communion.

of light.

XIII



i. Cor. i.

Christ Jesus is made of god, bni

to vs wisdom, & righteousness, & sanctifying,

and redemption, & (according as it is written)

he which rejoiceth shall rejoice in the lord.

XIII

Know

At the communion.



Now ye not & ye are the temple

i. Cor. iii.

of god, and that the spirit of god dwelleth in

you: if any man defile the temple of god,

him shall god destroye.

XV



We are dearly bought, therefore
glorified

Cor. vi

At the communion.

glozifie god in your bodie, and in your

spirites, for they belong to god.

XVI



Ephe. v.

You folowers of god as deare

Childzen, & walke in loue, euen as Christ loued

vs, and gaue him self for vs an offering and

At the Communion.

and a sacrifice of a sweete sauour to God.

Priest.

He lord be with you. *Aun.* And

with thy spirit. *Priest.* Let vs pray.

Almightie and euerlyuyng God, we most hertely
thanke thee, for that thou hast vouchsafed to feede
vs in these holy misteries, with the spirituall foode
of the most pzeious body and bloude of thy sonne,
oure sauour Iesus Christ, and hast assured vs
(duely receiuyng the same) of thy fauour and good-
nes toward vs, and that we be very membres, in-
corparate in thy mysticall body, which is the blessed
compane of all faithfull people: And heires
D. i. through

At the communion.

through hope of thy everlastyng kyngdome by the
merites of the most precyous death and passion
of thy deare sonne. We therefore most humbly
beseeche thee, O heavenly father, so to assist vs with
thy grace, that we may contynue in that holy felo-
shipp, and do all suche good woꝝkes, as thou hast
prepared for vs to walke in: Through Iesus
Christ oure lord, to whome with the, and the holy



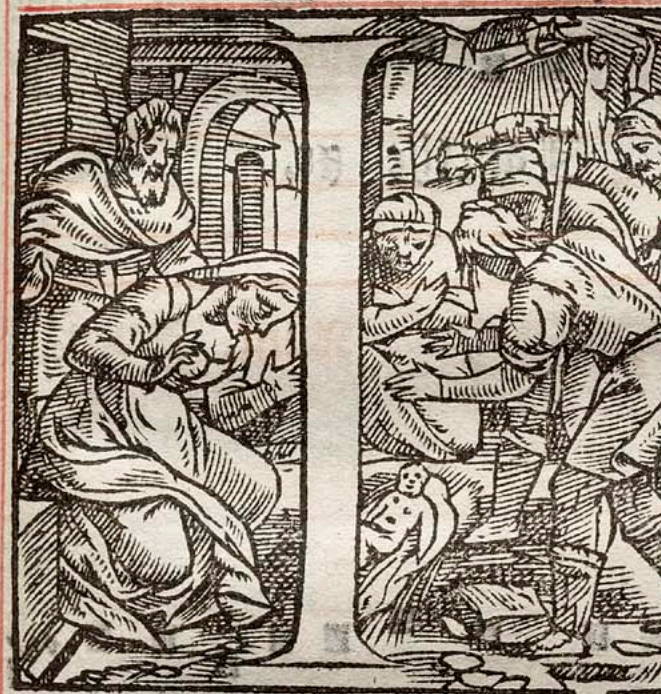
ghost, be all honoꝝ and gloꝝy. *Aunt.* Amen.

The peace of god, &c.

Finis.

At the buriall
of the dead.

Respons.



Ain the re-



surrection and



life saith the



lorde, he that beleueth in me, yea, though



he were dead, yet shall he liue. *Verl.* And
Q. V. whosoener

At the buriall



whosoever lyueth and beleueth in me, shall

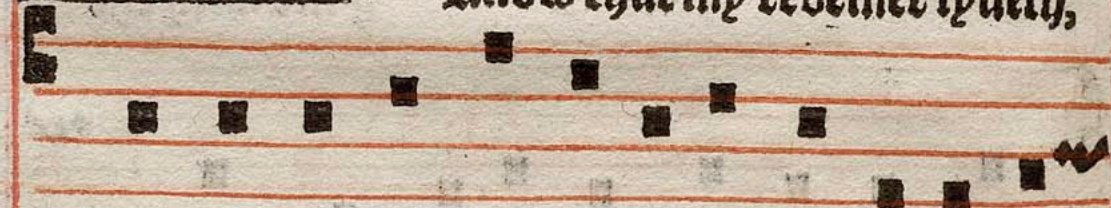


not dye for euer, I am the. &c.

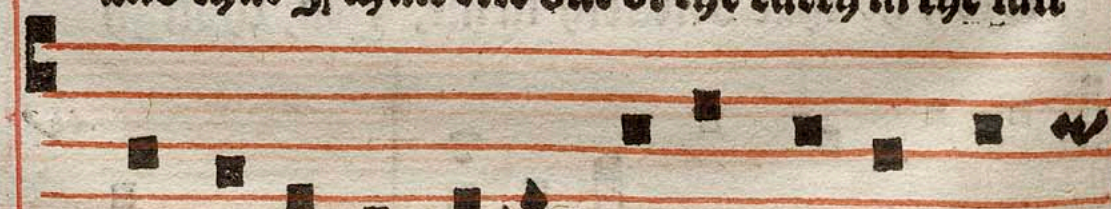
Respons.



Know that my redemer lyueth,

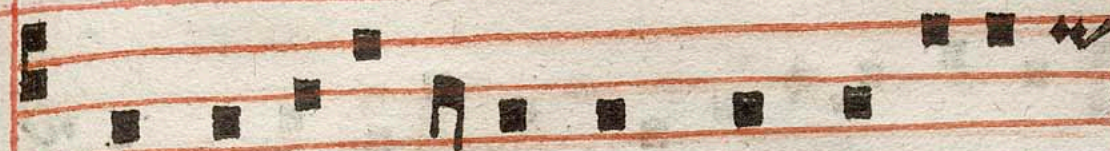


and that I shall rise out of the earth in the last

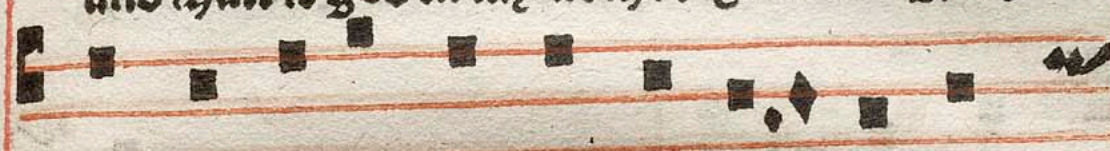


day, & shall be Couered agayn with my skynne
and

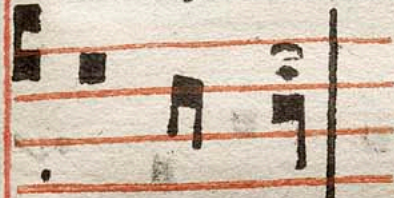
of the deade.



and shall see god in my fleshe: Yea, and I my



selfe shall behold him, not with other but with

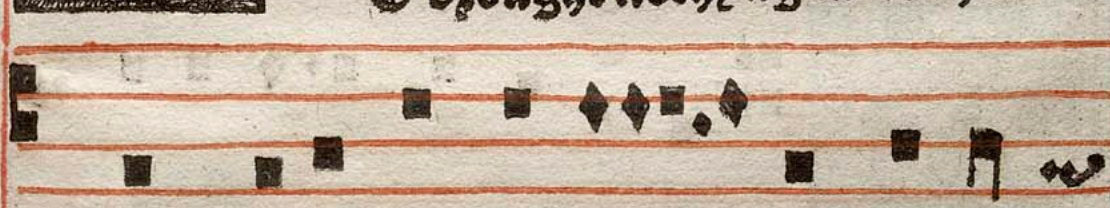


these same eyes.

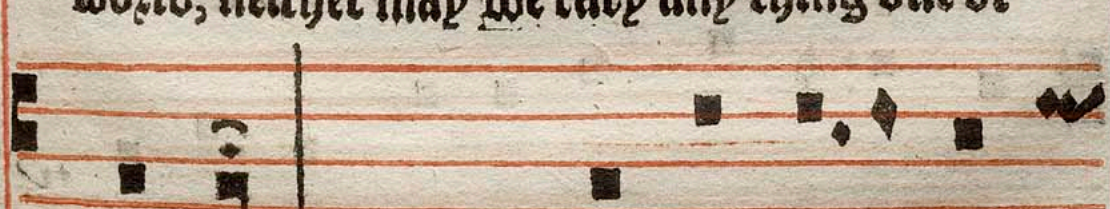
Respons.



I brought nothyng in to this



world, neither may we cary any thing out of

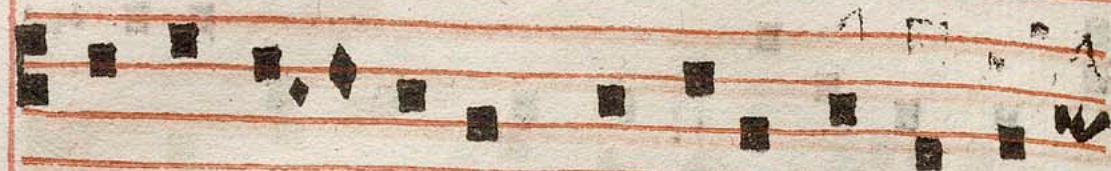


this world.

Vers.

The lord geueth and
D. iii. the

At the burfall



the lord taketh away. Even as it pleaseth the



lord, so commeth thinges to passe, blessed be



the name of the lord. We brought nothing, &c.

While the Corps is made ready to be layed
into the earth, the Clerkes shall syng.



Aln that is boine of a woman



bath but a Mozt tyme to liue, and is full
of

of the dead.



of miserie: He commeth bp and is cutt downe



like a floure, he flieth as it were a shadow,



and neuer contynueth in one state.

Respons.



In the middest of life we be in



death, of whome may we seke for succor
but

At the buriall

but of the, O lord, which for our synnes iust-

ly art moued: yet O lord God most holy,

O lord most mightie, O holy and most mercy-

full sauiour, Delyuer vs not in to the bitter

paynes of eternall death. Thou knowest

lord the secretes of our hertes, shut not by thy
mercypfull

At the buriall

mercypfull eyes to oure prayes. *Uers.* But

spare vs lord most holy, O god most might-

tie, O holy and mercypfull sauiour, Thou

most worthy Iudge eternall, suffice vs not

at our last houre for any peynes of death, to

fall from the, Delyuer vs not. *ac.*
R. i. I heard

At the burfall



Heard a voyce from heauen

sayng vnto me, write, blessed are the dead

which dye in the lord: Euen so saith the

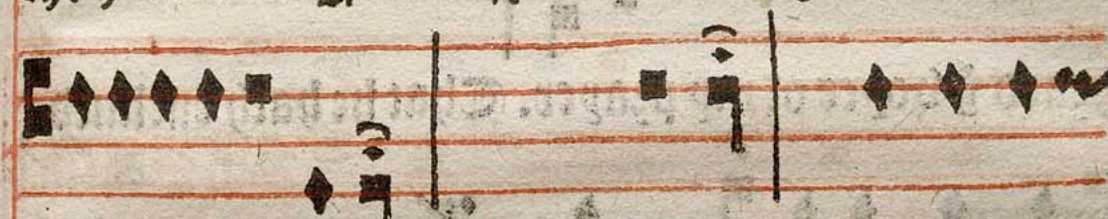
spirit, that they rest from their labours.

Priest.

Let vs praye. We comend in to
thy handes of mercy (most mercyfull father) þy soule
of this oure brother departed. R. and his body we
commit to the earth, beseeching thyne infinite good-
nes, to geue vs grace to liue in thy feare and loue,
and

of the dead.

and to dye in thy fauoure: that when the Iudgement
shall come which thou hast committed to thy welbe-
loued sonne, both this our brother and we may be
founde acceptable in thy syght, and receaue that
blessing, which thy welbeloued sonne shall then pro-
nounce to all that loue and feare the, sayng: Come
my blessed Childzen of my father: receaue the kyng-
dome prepared for you before the begynnyng of
the worlde: Graunt this mercyfull father for
the honour of Iesu Christe our onely sauour, mes-



diator & aduocate. **Aun.** Amen. Almighty
God, we geue the hertye thanks for thy seruaunt,
whome thou hast deliuered from miseries of this
wretched world, from the body of death & all temp-
tation, & as we trust, hast brought his soule which he
committed in to thy holy handes, in to sure consolacion
and rest: Graunt we beseeche the, that at the day of
Iudgement his soule & all the soules of thy electe, de-
parted out of this life, may with vs & we with them,
fully receaue thy promises & be made perfecte all to-
gether through þy glorious resurrection of thy sonne



Iesus Christ oure lord. **Aunsw.** Amen.
R. ii. I am

At the buriall

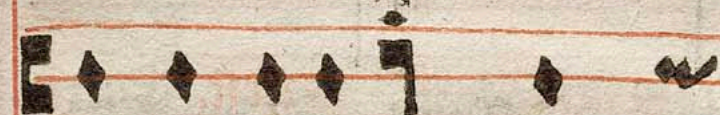
The Psalmes.



Am well pleased : that þ lord hath



heard þ voyce of my prayer. That he hath enclined



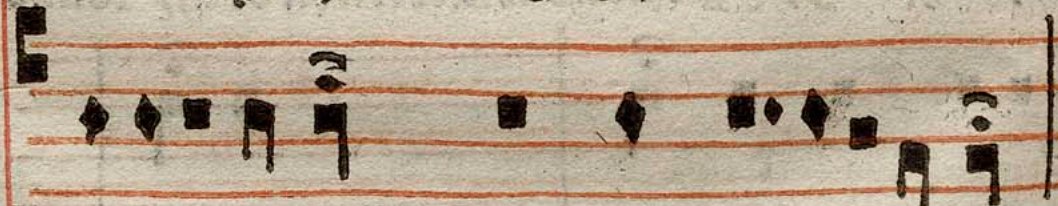
his eare vnto me : there, &c.

And so forth þ
rest, as they be
appoynted &
stande in orde

After the Lesson.



orde haue mercy vpon vs. Christ haue



mercy vpon vs. Worde haue mercy vpon vs.

Priest

of the dead.



Priest.

Oure father which arte in heauen. &c.



And leade vs not in to temptacion.

Answer.



But deliuer vs from euil Amen. Priest. Entre



not (O lord) in to Iudgement with thy seruaunt.



Answer. For in thy sight no luyng creature



shalbe iustified.

Priest.

From the gates of

R. iij.

hell

At the buriall



hell. **Answer.** Deliuere their soules O lord,



Priest. I beleue to se the goodnes of the



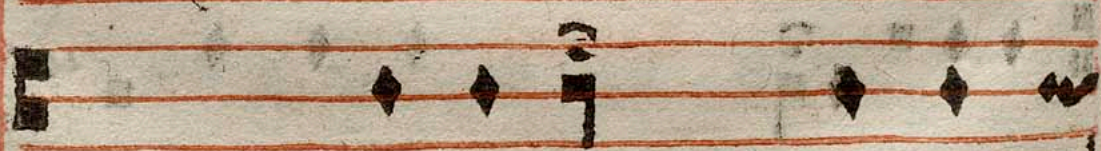
lord. **Answer.** In the land of the lyuyng.



Priest. O lord graciously heare my prayer.



Answer. And let my crye come vnto the.



Priest. Let vs pray. O Lord with

of the dead.

with whome do lyue the spirites of theim that be dead: and in whome the soules of theim that be elected, after they be deliuered from the burthen of the fleshe, be in ioye and felicitie: Graunt vnto this thy seruaunt that the synnes which he committed in this world be not imputed vnto him, but that he eska-
ping the gates of hell and peynes of eternall darke-
nes: may euer dwell in the region of light, with Abraham Isaac and Iacob, in the place where is no wepyng, sorow, nor heuynes: And when that dreadefull day of the generall resurrection shall come, make him to rise also with the Just & righte-
ous, and receaue this body agayn to glory, then made pure and incorruptible, set him on the right hand of thy sonne Iesus Christ amonge the holy and electe, that then he may heare with theim these most sweete and comfortable wordes: Come to me ye blessed of my father, possesse the kyngdome which hath bene prepared for you from the begynnyng of the world: Graunt this we beseeche the O mer-
cyfull father, through Iesus Christ oure mediator



and redemer. **Answer.** Amen.

At the

At the Communion when
there is a buriall.



The Introite.

Ike as the harte desireth the

water brookes: so longeth my soule after the,

O God. My soule is a thirst for god, yea, even so.

Kyrie.

iii. **L**

Orde haue mercy vpon vs.

iii. **Christ**

there is a buriall.

Christ haue mercy vpon vs.

ii. **Lord** haue

mercy vpon vs.

The Collect.

i. **Lord** haue mercy vpon vs.

god & father of our lord Iesu
Christ, who is the resurrecti-
on & the life: In whome who-
soever beleueth shall lyue;
though he dye: And whosoever

O Mercyfull Iyue, & beleueth in him, shall
not dye eternally: who also taught vs (by his apostle
Paule) not to be sorre as me with out hope for them
& slepe in him: We mekely beseeche & (O father) to
raile vs fro the death of synne, vnto the life of righte-
ousnes, that when we shall departe this life, we may
slepe in him (as our hope is, this our brother doth) &
at the generall resurrection in the last day, bothe we
& this our brother departed, receauyng agayn our
bodies, and risyng agayn in thy most gracious fa-
uoure: may with all thine electe sayntes obtayne
eternall ioy: Graunt this o
lord god, by the meanes of
our aduocate Iesus Christ,
which with & holy ghost
lyueth and reigneth one God for ever

S. i.

iii. **Amen.**
Sanctus

At the Communion when

Sanctus.



Holy, Holy, Holy, lord god of hostes,



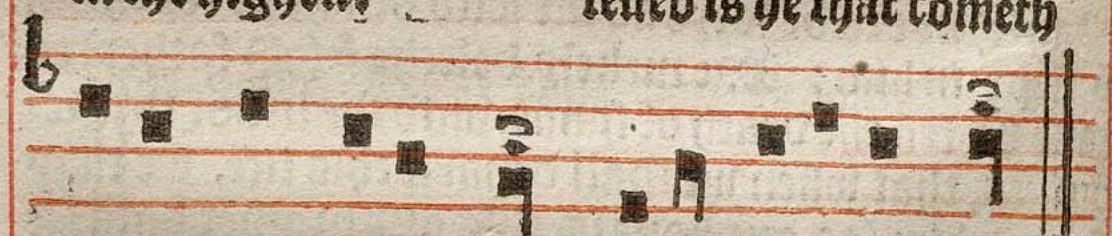
Heauen and earth are full of thy glory, Osanna



in the highest.

B

lessed is he that cometh



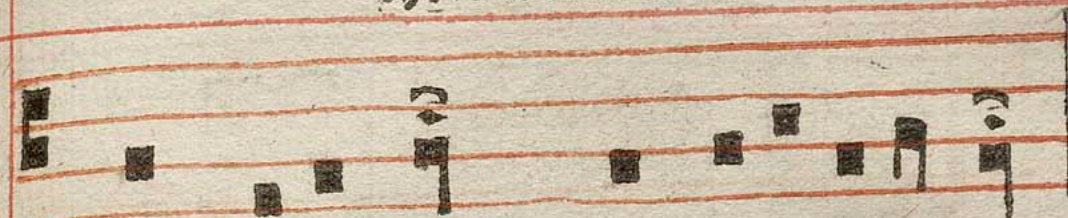
in the name of the lord, Osanna in the highest.

Agnus dei,



O Lambe of god that takest away the synnes

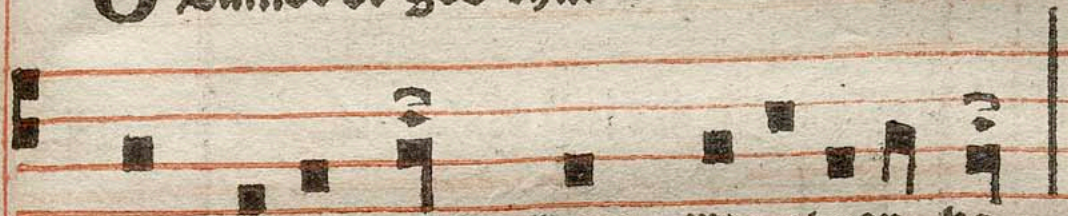
there is a buriall.



synnes of the world, Haue mercy vpon vs.



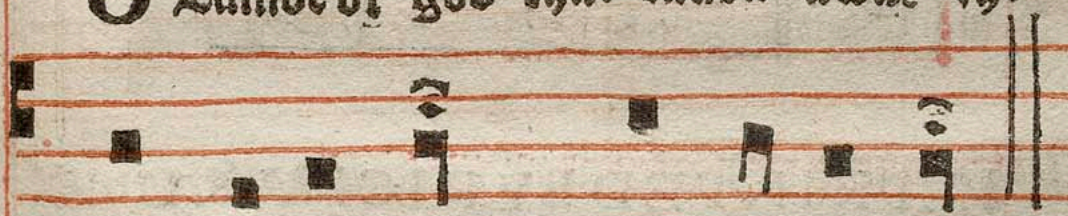
O Lambe of god that takest away the



synnes of the world, Haue mercy vpon vs.

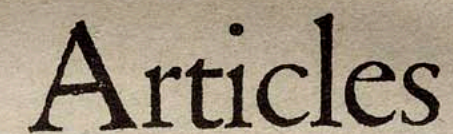
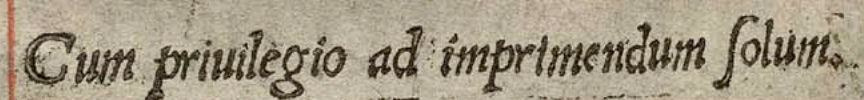


O Lambe of god that takest away the



synnes of the world, Graunt vs thy peace.

John Merbecke.



whereupon it was agreed by the Archbishops and Bishops of both provinces and the whole clergie, in the Conuocation holden at London in the yere of our Lorde GOD 1562. according to the computation of the Church of England, for the auoyding of the diuersities of opinions, and for the stablishing of consent touching true religion,

Put foorth by the Queenes
authoritie.

Articles

Of faith in the holy *Trinitie.*



HERE is but one lyving
and true **G O D**, euerla-
sting, without body, partes,
or passions, of infinite pow-
er, wisdom, and good-
nesse, the maker and preser-
uer of all thinges both visi-
ble and inuisible. And in b-
nitie of this Godhead there be thre persons, of
one substance, power, and eternitie, the fa-
ther, the sonne, and the holy ghost.

2 Of the worde or sonne of God *which was made very* man.

THE Sonne, which is the word of the fa-
ther, begotten from euerlasting of the fa-
ther, the very and eternal **G O D**, of one
substance with the father, tooke mans nature
A ii. in

Articles

in the wombe of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were ioyned together in one person, neuer to be diuided, whereof is one Christe, very God and very man, who truely suffered, was crucified, dead, and buried, to reconcile his father to vs, and to be a sacrifice, not only for original gylt, but also for all actual sinnes of men.

3 Of the going downe of Christe into hell.

AS Christe dyed for vs, and was buried: so also it is to be beleued that he wēt downe into hell.

4 Of the Resurrection of Christe.

Christe dyd truely aryse againe from death, & tooke againe his body, with flesh, bones, and all things appertayning to the perfection of mans nature, wherewith he ascended into heauen, and there sitteth, vntill he returne to iudge all men at the last day.

5 Of the holy ghost.

The holy ghost, proceeding from the father and the sonne, is of one substance, maiestie, and glorie, with the father and the sonne, very and eternal God.

Of

of religion.

6 Of the sufficiencie of the holy Scriptures for saluation.

Holy Scripture conteyneth all things necessary to saluation: so that whatsoeuer is not read therein, nor may be proued thereby, is not to be required of anye man, that it should be beleued as an article of the faith, or be thought requisite necessarie to saluation. In the name of the holy Scripture, we doe vnderstand those Canonically booke of the olde and newe Testament, of whose authoritie was neuer any doubt in the Church.

Of the names and number of the Canonically Bookes.

Genesis.	The 1. booke of Chroni.
Exodus.	The 2. booke of Chroni.
Leuiticus.	The 1. booke of Esdras.
Numeri.	The 2. booke of Esdras.
Deuteronomium.	The booke of Hester.
Iosue.	The booke of Iob.
Iudges.	The Psalmes.
Ruth.	The Prouerbes.
The 1. booke of Samuel.	Ecclesia. or preacher.
The 2. booke of Samuel.	Cantica, or songes of Sa.
The 1. booke of Kings.	4. Prophets the greater.
The 2. booke of Kings.	12. Prophets the lesse.
	A. iii. And

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And the other bookes (as Hierome sayth) the Church doth reade for example of life and instruction of maners: but yet doth it not applie them to establishe any doctrine. Such are these folowing.

The third boke of Esdras. Baruch, the Prophet.
The fourth boke of Esdras Song of the 3. children.
The booke of Tobias. The storie of Susanna.
The booke of Iudith. Of Bel and the Dragon.
The rest of the booke of The prayer of Manasses
Hester. The 1. boke of Machab.
The booke of Wisdome. The 2. boke of Machab.
Iesus the sonne of Sirach.

All the bookes of the newe Testament, as they are commonly receaued, we do receaue and ac-
compt them for Canonically.

7 Of the olde Testament.

THE olde Testament is not contrary to the newe, for both in the olde and newe Testament euerlasting life is offered to mankinde by Christ, who is the onely mediator betweene God and man, being both God & man. Wherefore they are not to bee hearde which saie that the olde fathers dyd looke only for transitorie promises. Although the lawe giuen from

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from God by Moyses, as touching ceremonies and rites, do not bynde Christian men, nor the ciuile preceptes thereof, ought of necessitie to be receyued in any comon wealth: yet not withstanding, no Christian man whatsoeuer, is free from the obedience of the commaundements, which are called morall.

8 Of the three Creedes.

THE three Creedes, Nicene Crede, Athanasius Crede, and that which is commonly called the Apostles Crede ought throughly to be receaued and beleued: for they may be proued by most certayne warrauntes of holys scripture.

9 Of originall or birth sinne.

O Riginall sinne standeth not in the folowing of Adam (as y Pelagians do baine-ly talke) but it is the fault and corruption of the nature of euery man, that naturally is engendred of the offspring of Adam, whereby man is very farre gone from originall ryghteousnes, and is of his owne nature enclined to euill, so that the flesh lusteth alwayes contrary to the spirite, and therefore in euery person borne into this worlde, it deserueth Gods wrath and Damna-

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damnation. And this infection of nature doeth remaine; yea in them that are regenerated, whereby the lust of the flesh, called in Greeke *φρονημα σαρκος*, which some do expounde the wisdom, some sensualitie, some the affection, some the desire of the flesh, is not subiect to the lawe of God. And although there is no condemnation for them that beleue and are baptized: yet the Apostle doeth confesse that concupiscence and lust hath of it selfe the nature of sinne.

10 *Of free wyll.*

The conditiō of man after the fall of Adam is such, that he cannot turne and prepare him self by his owne natural strength and good woorkes, to fayth and calling vpon God: wherefore we haue no power to do good woorkes pleasant & acceptable to God, without the grace of God by Christe preuenting vs, that we may haue a good will, and working with vs, when we haue that good will.

11 *Of the iustification of man.*

We are accōpted righteous before God, only for y^e merite of our Lord & sauour Iesus Christ, by fayth, and not for our

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owne woorkes or deseruings. wherefore, y^e we are iustified by fayth only, is a most wholesome doctrine, and very full of comfort, as more largely is expresse in the homilie of iustification.

12 *Of good woorkes.*

Albeit that good woorkes, which are the fruites of fayth, and folow after iustification, can not put away our sinnes, & endure the seueritie of Gods iudgement: yet are they pleasing & acceptable to God in Christ, and do spring out necessarily of a true & liuely fayth, in so much that by them, a liuely fayth may be as euidently known, as a tree discerned by y^e fruit.

13 *Of woorkes before iustification.*

Workes done before the grace of Christ, and the inspiration of his spirit, are not pleasaunt to God, forasmuch as they spring not of fayth in Iesu Christ, neither do they make mē meet to receiue grace, or (as the schole aucthours say) deserue grace of congruitie: yea rather for that they are not done as GOD hath wylled and commaunded them to be done, we doubt not but they haue the nature of sinne.

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14 Of woorkes of supererogation.

Voluntarie woorkes besides, ouer and aboue Gods commaundementes, which they call woorkes of supererogation, can not bee taught without arrogancie and impietie. For by them men do declare that they do not onely render vnto God as much as they are bound to do, but that they do more for his sake then of bounden duetie is required: whereas Christe saith plainely, when ye haue done al that are commaunded to you, say, we be vnprofitable seruantes.

15 Of Christ alone without sinne.

Christ in þe trueth of our nature, was made like vnto vs in all thinges (sinne onely except) from which he was clearely boyde, both in his flesh and in his spirite. He came to be the lambe without spot, who by sacrifice of him selfe once made, shoulde take away the sinnes of the worlde: and sinne (as S. John sayth) was not in him. But al we the rest, (although baptized, and bozne againe in Christ) yet offende in many thinges, and if we say we haue no sinne, we deceyue our selues, & the trueth is not in vs.

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16 Of sinne after Baptisme.

Not euery deadly sinne willingly comitted after baptisme, is sinne against the holy Ghost, and vnardonable. Wherefore, the graunt of repentance is not to be denyed to such as fall into sinne after baptisme. After we haue receyued the holy Ghost, we may depart from grace giuen, and fall into sinne, and by the grace of God (we may) arise againe and amend our liues. And therefore, they are to be condemned, which say they can no more sinne as long as they liue here, or denie the place of forgiveness to such as truely repent.

17 Of predestination and election.

Predestination to life, is the euerlasting purpose of God, whereby (before þe foundations of the world were layd) he hath constantly decreed by his counsell secrete to vs, to deliuer from curse & damnation, those whom he hath chosen in Christe out of mankinde, and to bring them by Christ to euerlasting saluation, as vessels made to honour. Wherefore they which be indued wth so excellent a benefite of God, be called according to Gods purpose by his spirite working in due season: they through grace obey the calling: they be iustified freely: they be made sonnes of God by adoption: they be made like

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the image of his onely begotten sonne Iesus Christ: they walke religiously in good workes, & at length by gods mercy, they attaine to everlasting felicitie.

As the godly consideration of predestination and our election in Christ, is full of sweete, pleasant, and unspeakable comfort to godly persons, & such as feelee in them selues the working of the spirite of Christ, mortifying the workes of the flesh, & their earthly members, and drawing vp their minde to hygh and heauenly things, as wel because it doeth greatly establysh and confirme their fayth of eternall saluation to be enioyed through Christ, as because it doth feruently kindle their loue towards God: So, for curious and carnal persons, lacking the spirite of Christ, to haue continually before their eyes the sentēce of Gods predestination, is a most dangerous downefall, whereby the deuill doth thrust them either into desperation, or into rechelesnesse of most vncleane liuing, no lesse perillous then desperation.

Furthermore, we must receyue Gods promises in such wise, as they be generally set forth to vs in holy scripture: and in our doings, that wil of God is to be folowed, which we haue expressely declared vnto vs in the word of God.

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of religion.

18 *Of obtayning eternal saluation, only by the name of Christ.*

They also are to be had accursed, & presume to say, that euery man shalbe saued by the lawe or sect which he professeth, so that he be diligent to frame his life according to y^e lawe, & the light of nature. For holy Scripture doth set out vnto vs onely the name of Iesus Christe, whereby men must be saued.

19 *Of the Church.*

The visibible Church of Christ, is a congregation of faithfull men, in the which the pure word of God is preached, and the Sacraments be duely ministred, according to Christes ordinaunce, in all those thinges that of necessitie are requisite to the same.

As the Church of Hierusalem, Alexandria, & Antioche haue erred: so also y^e Church of Rome hath erred, not only in their liuing and maner of ceremonies, but also in matters of faith.

20 *Of the authoritie of the Church.*

The Church hath power to decree Rites or Ceremonies, and authoritie in controuersies of faith: And yet it is not lawfull for the Church to ordaine any thing that is cōtrarie to

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Gods word written, neither may it so expound one place of scripture, that it be repugnaunt to another. Wherefore, although the Church be a witnesse & a keeper of holy writ: yet, as it ought not to decree any thing against the same, so besides the same, ought it not to enforce any thing to be beleued for necessitie of saluation.

21 *Of the authoritie of generall Counselles.*

General Counsels may not be gathered together without the commaundement and wyll of princes. And when they be gathered together (forasmuch as they be an assemblie of men, whereof al be not gouerned wth the spirit and word of God) they may erre, and sometime haue erred, euen in thinges perteyning vnto God. Wherefore, things ordayned by them as necessary to saluation, haue neither strength nor authoritie, vnlesse it may be declared that they be taken out of holy Scripture.

22 *Of Purgatorie.*

The Romish doctrine concerning purgatorie, pardons, worshipping & adoration aswel of images, as of reliques, & also inuocation of Saints, is a fond thing, vainly inuented, and grounded vpon no warrantie of scripture, but rather repugnant to the word of God.

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23 *Of ministring in the congregation.*

It is not lawfull for any mā to take vpon him the office of publique preaching, or ministring the Sacraments in the congregation, before he be lawfully called & sent to execute the same. And those we ought to iudge lawfully called & sent, which be chosen & called to this worke by men who haue publike authoritie giuen vnto them in the congregation, to call and send ministers into the Lordes vineyarde.

24 *Of speaking in the congregation,* in such a tongue as the people vnderstandeth.

It is a thing plainely repugnant to the worde of God, & the custome of the primitive church, to haue publike prayer in the Church, or to minister the Sacramentes in a tongue not vnderstanded of the people.

25 *Of the Sacramentes.*

Sacramentes ordayned of Christ, be not only badges or tokes of christian mens professio: but rather they be certaine sure witnessses & effectual signes of grace and Gods good wil towards vs, by the which he doth worke inuisibly in vs,

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in vs, and doth not only quicken, but also strengthen and confirme our fayth in him.

There are two Sacramentes ordayned of Christe our Lorde in the Gospell, that is to say, Baptisme, and the Supper of the Lorde.

Those fyue commonly called Sacramentes, that is to say, Confirmation, Penance, Orders, Matrimonie, and extreme unction, are not to be compted for Sacramentes of y^e gospell, being such as haue growen partly of the corrupt following of the Apostles, partly are states of life alowed in the scriptures: but yet haue not lyke nature of Sacramentes with Baptisme & the Lordes Supper, for that they haue not any visible signe or ceremonie ordayned of God.

The Sacramentes were not ordayned of Christ to be gased vpon, or to be caried about: but that we should duely vse the. And in such onely, as worthyly receyue y^e same, they haue a wholesome effect or operation: But they that receyue them vnworthyly, purchase to themselves damnation, as S. Paul sayth.

26 *Of the vnworthines of the ministers, which hinder not the effect of the Sacramentes.*

Although in the visible Church the euill be euery mingled with y^e good, & sometime the euill haue chiefe authoritie in the ministracion

of religion.

tion of the word & Sacraments: yet forasmuch as they do not the same in their owne name but in Christes, and do minister by his commission & authoritie, we may vse their ministerie, both in hearing the word of God, & in y^e receiuing of the Sacraments. Neither is y^e effect of Christes ordinance taken away by their wickednes, nor y^e grace of Gods gifts diminished from such as by faith & rightly do receiue the Sacramentes ministred vnto the, which be effectually, because of Christes institution and promise, although they be ministred by euil men.

Neuerthelesse, it appertaineth to y^e discipline of the Church, that inquirie be made of euil ministers, & that they be accused by those that haue knowledge of their offences: and finally, being found guilty by iust iudgement, be deposed.

27 *Of Baptisme.*

Baptisme is not onely a signe of profession, & marke of differēce, whereby Christian men are discerned frō other that be not christened: but is also a signe of regeneration or newe byrth, whereby as by an instrument, they that receyue baptisme rightly, are grafted into the Church: the promises of the forgiveness of sinne, & of our adoption to be the sōnes of God, by the holy ghost, are visibly signed & sealed: faith is confirmed: & grace increased by vertue of pray-

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er vnto God. The baptisme of yong children, is in any wise to be retayned in the Church, as most agreeable with the institution of Christ.

28 *Of the Lordes Supper.*

THE Supper of y^e Lorde, is not only a signe of the loue that Christiāns ought to haue among them selues one to another: but rather it is a Sacrament of our redemption by Christes death. Insomuch that to such as rightly, worthily, and with faith receyue the same, the bread which we breake is a parttaking of y^e body of Christe, and likewise the cup of blessing, is a parttaking of the bloud of Christe.

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proued by holy writ: but is repugnaunt to the playne wordes of scripture, ouerthroweth the nature of a Sacrament, and hath giuen occasion to many superstitions.

The body of Christ is giuen, taken, and eaten in the Supper only after an heauenly and spiritual maner: And the meane whereby the body of Christ is receyued and eaten in the Supper, is faith.

The Sacrament of the Lordes Supper was not by Christes ordinaunce reserued, caried about, lyfted vp, or worshipped.

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29 *Of the wicked which do not eate the body of Christ in the vse of the Lordes Supper.*

THE wicked, and such as be boide of a liuely faith, although they do carnally and visibly presse with their teeth (as Saint Augustine saith) the Sacrament of the bodye and bloud of Christ: yet in no wise are they partakers of Christe, but rather to their condemnatiō do eate and drinke the signe or Sacrament of so great a thing.

30 *Of both kinde.*

THE cuppe of the Lorde is not to be denyed to the lay people. For both the partes of the Lords Sacrament, by Christes ordinaunce and commaundement, ought to be ministred to all Christian men alike.

31 *Of the one oblation of Christ finished vpon the Crosse.*

THE offering of Christ once made, is y^e perfect redemption, propiciation, and satisfaction for al the sinnes of the whole worlde, both originall and actuall, and there is none other satisfaction for sinne, but that alone. Wherefore the sacrifices of Masses, in y^e which it was commonly said that the Priests did offer Christ

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for

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for the quicke & the dead, to haue remission of payne or gylt, were blasphemous fables, and dangerous deceites.

32 *Of the mariage of Priestes.*

Bishops, Priests, & Deacons, are not commaunded by Gods lawe either to vowe the estate of single life, or to abstaine from mariage. Therfore it is lawfull also for them, as for all other Christian men, to mary at their owne discretion, as they shall iudge the same to serue better to godlynesse.

33 *Of excommunicate persons, howe they are to be auoyded.*

That person which by open denuntiation of the Church, is rightly cut off from the vnitie of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful as an Heathen and Publicane, vntil he be openly reconciled by penance, and receyued into the Church by a iudge that hath authoritie thereto.

34 *Of the traditions of the Church.*

It is not necessarie that traditions & ceremonies be in al places one, or vtterly like, for at al times

of religion.

times they haue bene diuerse, & may be chaunged according to the diuersitie of Countries, times, & mens maners, so y nothing be ordained against Gods word. whosoener through his priuate iudgement, willingly and purposely doeth openly breake the traditions and ceremonies of the Church, which be not repugnant to the worde of God, and be ordained & approued by common authoritie: ought to bee rebuked openly, (that other may feare to do the like) as he that offendeth against the common order of the Church, and hurteth the authoritie of the Magistrate, and woundeth the consciences of the weake brethren.

Euery particular or nationall Church, hath authoritie to ordaine, chaunge, and abolish ceremonies or rites of the Church ordained onely by mans authoritie, so that all thinges be done to edifying.

35 *Of Homilies.*

THE second booke of Homilies, the seuerall titles whereof we haue ioyned vnder this article, doth cōteine a godly & wholesome doctrine, and necessarie for these times, as doth the former booke of Homilies, which were set forth in the time of Edward the sixt: and therefore we iudge the to be read in Churches by the Ministers diligently, and distinctly, that they may be vnderstanded of the people.

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Of the names of the Homilies.

- 1 Of the right vse of the Church.
- 2 Against perill of Idolatrie.
- 3 Of repairing and keeping cleane of Churches.
- 4 Of good workes, first of fasting.
- 5 Against gluttony and drunkenesse.
- 6 Against excesse of apparell.
- 7 Of praier.
- 8 Of the place and time of praier.
- 9 That common praiers and Sacraments ought to be ministred in a knowen tongue.
- 10 Of the reuerent estimation of Gods worde.
- 11 Of almes doing.
- 12 Of the Natiuitie of Christe.
- 13 Of the passion of Christ.
- 14 Of the resurrection of Christe.
- 15 Of the worthie receiuing of the Sacrament of the body and blood of Christ.
- 16 Of the gyftes of the holy ghost.
- 17 For the Rogation daies.
- 18 Of the state of Matrimonie.
- 19 Of repentance.
- 20 Against Idlenesse.
- 21 Against rebellion.

36 *Of consecration of Bishops and ministers.*

THE booke of consecration of Archbishops, and Bishops, and ordering of Priests and Deacons, lately set forth in the time of Edward

of religion.

Edward the first, and confirmed at the same time by authoritie of Parliament, doeth conteyne all thinges necessarie to such consecration and ordering: neyther hath it any thing, that of it selfe is superstitious or vngodly. And therefore, whosoener are consecrate or ordered according to the rites of that booke, since the seconde yere of the aforesaid king Edward, vnto this time, or hereafter shalbe consecrated or ordered according to the same rites, we decree al such to be rightly, orderly, and lawfully cōsecrated and ordered.

37 *Of the ciuil Magistrates.*

THE Queenes Maiestie hath the chief power in this Realme of Englande, and other her Dominions, vnto whom the chiefe gouernment of al estates of this Realme, whether they bee Ecclesiasticall or Ciuil, in all causes doth appertaine, and is not, nor ought to be subiect to any foraine iurisdiction.

Where we attribute to y^e Queenes Maiestie the chiefe gouernment, by which titles we vnderstand the mindes of some slaunderous folkes to be offēded: we giue not to our princes the ministring either of gods word, or of Sacramēts, the which thing the Injunctions also lately set forth by Elizabeth our Queen, doth most plainly testifie: But that onely prerogative which we see to haue bin giuen alwaies to all godly Princes

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ees in holy Scriptures by God himself, that is, that they should rule all estates & degrees committed to their charge by God, whether they be Ecclesiastical or Temporall, and restraime with the ciuill sword the stubberne and euill doers.

The Bishop of Rome hath no iurisdiction in this Realme of England.

The lawes of the Realme may punish Christian men with death, for heynous & grievous offences.

It is lawfull for Christian men, at the commaundement of the Magistrate, to weare weapons, and serue in the warres.

38 *Of Christian mens goodes, which are not common.*

THE ryches and goodes of Christians are not common, as touching the right, title, and possession of the same, as certaine Anabaptists do falsely boast. Notwithstanding euery man ought of such things as he possesseth, liberally to giue almes to the poore, according to his habilitie.

39 *Of a Christian mans othe.*

AS we confesse that bayne and rash swearing is forbidden christian me by our Lord Jesus Christ, and James his Apostle: So we

of religion.

we iudge that Christian religion doeth not prohibite, but that a man may sweare when the Magistrate requireth, in a cause of faith & charitie, so it be done according to the prophets teaching, in iustice, iudgement, and trueth.

40

The Ratification.



HIS booke of Articles before rehearsed, is againe approued, and allowed to be holden and executed within the Realme, by the assent and consent of our Soueraigne Ladye Elizabeth, by the grace of God, of Englande, Fraunce, and Irelande Queene, defender of the faith, &c. Which Articles were deliberately read, and confirmed againe by the subscription of the hands of the Archbyshop & Byshops of the vpper house, and by the subscription of the whole Clergie in the neather house in their Connocation, in the yeere of our Lorde God. 1571.

Di

The Table.

- 1 Of fayth in the Trinitie.
- 2 Of Christe the sonne of God.
- 3 Of his going downe into hell.
- 4 Of his Resurrection.
- 5 Of the holy Ghost.
- 6 Of the sufficiencie of the Scripture.
- 7 Of the olde Testament.
- 8 Of the three Credes.
- 9 Of the originall sinne.
- 10 Of free wyll.
- 11 Of Iustification.
- 12 Of good workes.
- 13 Of workes before iustification.
- 14 Of workes of supererogation.
- 15 Of Christe alone without sinne.
- 16 Of sinne after Baptisme.
- 17 Of predestination and election.
- 18 Of obtayning saluation by Christe.
- 19 Of the Church.
- 20 Of the authoritie of the Church.
- 21 Of the authoritie of generall Counsels.
- 22 Of Purgatorie.
- 23 Of ministring in the congregation.
- 24 Of speaking in the congregation.
- 25 Of the Sacramentes.
- 26 Of the vnworthynesse of the Ministers.
- 27 Of Baptisme.
- 28 Of the Lordes supper.
- 29 Of the wicked which eate not the bodye of Christe.

30 Of

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- 30 Of both kyndes.
- 31 Of Christes one oblation.
- 32 Of the mariage of Priestes.
- 33 Of excommunicate persons.
- 34 Of traditions of the Church.
- 35 Of Homilies.
- 36 Of consecration of Ministers.
- 37 Of ciuill Magistrates.
- 38 Of christian mens goods.
- 39 Of a christian mans othe.
- 40 Of the ratification.

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Cum priuilegio Regiæ Maiestatis.



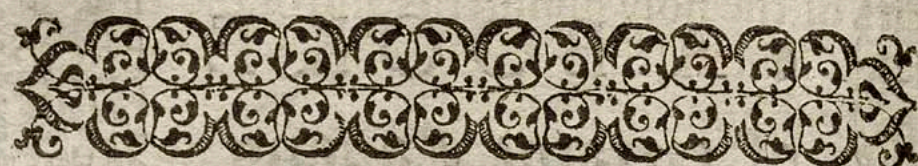
¶ A BOOKE
of certaine Canons,
concernyng some parte
of the discipline of
the Churche of
England.

In the yeare of our Lord.

1571.

AT LONDON
Printed by Iohn Daye,
dwellyng ouer Al-
dersgate.

¶ Cum gratia & Priuilegio
Regie Maiestatis.



3. Of Bysshops.
6. Of Deanes of churches.
9. Of Archdeacons.
11. Of Chauncelors. &c.
17. Of Churchwardens.
22. Of Preachers.
24. Of Residence.
25. Of Pluralities.
25. Of Scholemasters.
27. Of Patroncs. &c.



Of Bysshoppes. 3

¶ Here foloweth in this booke some certayne articles of the holy ministerie, and of the offices of the Church, fully agreed vpon by Matthew Archbysshoppe of Caunterburie, Primate of all England, and Metropolitane, and all other Bysshops of the same Prouince, which were partly present in person, and partly subscribed by the handes of their Proctors, in a Synode begonne at London in the Church of S. Paule, the thirde day of Aprill. 1571.



All Bysshoppes shall diligently teach the Gospell, not onely in their Cathedrall Churches which they gouerne, but also indifferently in all the Churches of euery of their Dioces, where they shall thynke it most needfull.

And principally they shall exhort their people to the reading & hearing of the holy scriptures, and that they come together in times appointed, euery man to his owne Church, and that they geue eare diligently to the preachers of the Gospell, and that both they do heare reuerently the godly prayers, which shall be spoken by the Minister, and also pray them selues with hym, and that they be partakers of the heauenly misteries, as they be now godly or-

A.ij. Dei.

deined and lawfully in our churches by the authority and commaundemente of the whole Realme.

Euery Byshop before the fyrst day of September next, shall call vnto him the publique preachers, such as shall be in his owne Diocesse, and shall require againe of them, their licences of preaching, which they haue signed with any autenticall seale, which they shall retaine with themselves, or els abolish. After prudent choise made of them, he shall geue readylie agayne new licences to them whom he shall finde able to that great office, in respect of theyr yeares, doctrine, iudgement, honestie of lyfe, modestie, and grauitie: and yet so that they first subscribe to the articles of Christian religion, publicly approued in the Synode, and that they make promise willingly to mayntayne, & defend that doctrine, which is contayned in them, as most agreeable to the veritie of Gods worde.

The Bishop must very diligently consider what manner of men he do admit into hys housholde: for it chaunceth sometymes where thys foresight is not vsed, that wicked men, & enemies to the true religion, vicious men, and corrupte in all theyr life, yea, and men boyde of grace, be admitted. Whereby the aduersary wyll soone take occasion to speake euill.

The Byshops seruantes shal so modestly & orderly apparel theselues, in euery part of their garments, that they do not offend their brethre whom Dauid calleth of the housholde of fayth.

The

The Byshop shall lay his handes on none henceforward, but such as haue bene trayned vp in good letters, eyther in the vniuersitie, or some other inferior schole, or that doth vnderstande the Latine tongue competently, and hath bene well exercised in the holy scriptures: nor yet on any, except he be of that lawfull age which is appoynted by the statute and lawe: nor except hys lyfe & honest behauiour, be commended by the testimony of graue and godly men, and such as are well knowne vnto the byshop: nor on any that hath bene brought vp in husbandrie, or some other base and handicraft labour: nor on any, but such as haue some title (as they call it) whereby he may liue, if by Gods sufferaunce, he become blinde, or fall into greuous sicknesse of the body, or into a continuall & languishing disease: nor except he will exercise the holy ministry wythin hys owne Diocesse: nor at any other time, but when it shal chaunce, that some place of ministracion is boyde in the same Diocesse. And he shall admitte no straunger, nor any that he knoweth not, eyther to the profites of any benefice, or to ecclesiasticall ministerie, except he bring wyth him that Byshops letters of commendacions, which they call letters dimissories, out of whose Diocesse he came.

The byshop shal not graunt vnto any man the next, or second, or thirde aduouson (as they call it) of any prebend or benefice belonging vnto him: for those aduousons are far from good.

A. iij.

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6. Deanes of the

Doynges and christian charitie: neyther shall he ratifie and confirme the leases of any profits or reuenues of any parsonage, or ecclesiasticall benefice, for terme of many yeares, in any wise.

The Bysshop shall suffer no man to be occupied in the ministracion of the Church, which calleth himsele by the idle name of a Reader, not hauing receiued imposition of handes.

Euery Archbishop and Bysshop shal haue in hys house The holy Bible in the largest volume, as it was lately printed at London, and also that full and perfect history, which is intituled Monumentes of Martyres, and other such lyke bookes, fit for the setting forth of religion. These bookes must be placed eyther in the hall, or in the great chamber, that they may serue to the vse of their seruauntes, and of straingers.

Deanes of Cathedrall Churches.



He very same bookes, which we spake of last, euery Deane shall cause to be bought, and to be bestowed in his Cathedrall Church, in such conuenient place, that the vicars and peticanons, and other ministers of the Church, as also straungers and forrieners may easely come vnto them, and read thereon.

The Deane, and euery chiefe Residentarie, whom

Cathedrall Churches. 7.

whome they call the dignities of the Church, shall buye the same bookes euery one for hys owne family, and shall lay them in some fitte place, eyther in hall, or in the chamber.

The Deane & his prebendaries shall preach the worde of God diligently, not onely in the cathedrall Church where they liue, but in other Churches also of the same Dioces, and especially in the same places whence they receaue yearely reuenues and profits. Which if they do not, they shall be punished according to the discretion of the Bysshop.

No Deane, nor Archdeacon, nor Residentarie, nor master, nor warden, nor head of any colledge, or cathedrall church, neither president nor rector, nor any of that order, by what name soeuer they be called, shall hereafter weare the Graye Amice, nor any other garment which hath bene defiled with y^e like superstition. But euery one of them in their churches shall weare onely that linnen garment, which is as yet retained by the Queenes commaundement, and also hys Schollers hooode, according to euery mans calling, and degree in schole.

Euery Deane shalbe resident in hys cathedrall Church, foure tymes a yeare at the least. And shall continue there, by the space of a moneth euery time (if he may possibly) in preaching the worde of God, and keeping good hospitalitie, except he shall be otherwys letted with weighty, and vrgent causes. Which causes he shall at euery such time, Declare vnto hys

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ordi.

8. Deanes of Cathedrall churches.

Ordinary. when he is come to the Church, he together with hys prebendaries resident, shall foresee that the statutes of his church, if they be not contrary to the woorde of God (as many are) and that the statutes of this realme whatsoever, concerning ecclesiasticall order, and all Injunctions, eyther set forth by the Queenes Maiestie, or enioyned by the bishop in his visitation of the same Church, be diligently observed. Moreover the Deane and Residentaries shall endeavour as much as lyeth in the, that the peticanons or vicars, and other ministers of their Church, (lest they lyue idly and unprofitably in slouthfulness, and geue themselves to unlawfull gaming) be constrained to the studye of the holy Scriptures, and that every one of them haue the new Testament, not onely in Latine, but also in English.

The Deanes and Residentaries shall see that there be no other forme observed in singing, or saying prayers, or in the administration of the Sacramentes, but onely that which is sette forth, and prescribed in the booke of Common Prayers: neyther shall they suffer any straunger to preach vnto the people, except the Queenes Maiestie, or the Archbishop of the same Province, or the Bishop of the same Dioces, haue graunted him licence thereunto. And if such a Preacher so allowed, eyther by the Queenes Maiestie, or by the Archbishop, or Bishop, shall in hys Sermon publish any doctrine eyther straunge, wicked, or disagreeable

Archdeacons.

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able wyth the worde of God: or with the Articles of our Religion, agreed vpon in the Conuocation house (which no doubt are consonant to the Scriptures,) or with the booke of common Prayers: the Deane, or the Residentes, shall as sone as may be, geue notice of the same to the Bishop, by theyr letters, subscribed also with some of theyr handes, which hearde him preach: that he may determine on the matter, as he shall see good.

Archdeacons.

Every Archdeacon shall haue in hys house, both the other bookes, and namely those which are entituled, Monumentes of Martyrs.

Every Archdeacon whiche hath authoritie to visite, eyther by common law, or by prescription, shall visite hys territory once every yeare in hys owne person: and he shall not substitute any to be his Officiall, but such a one as hath bene brought vp in the vniuersities, and hath studyed the ciuill law, and is of the full age of xxiij. yeares, beyng able not onely in learning, but also in gravity, and modesty to discharge that office.

Archdeacons and theyr substitutes (whom they call Officialles) shall call the clergie to account in theyr visitations, how much every one of them hath profited in the study of Scripture, and shall geue vnto so many of them, as

B. j.

haue

haue not taken the degree of a maister of Arte vpon them in the vniuersitie, some parte of the new Testament to be learned without booke, and at the next Synode shall compell them to make repetition thereof: and they shall detecte vnto the Bishop, such as are eyther stubburne, or negligent herein.

When the visitation is finished, the Archdeacon shall signifie vnto the Byshop, whome he hath founde in euery Deanery, so furnished with learning and iudgement, that they may be thought worthy to instruct the people in sermons, and to rule and gouerne others. Of these the bishop may chuse some, whome he wil haue rurall Deanes.

Archdeacons shall straightly and seuerely punish all offenders, a not winke at their faultes, or suffer any man to escape unpunished, who is knownen to haue offended.

Archdeacons shall haue a speciall care, that the monumentes of theyr actes, and doinges be faythfully and safely preserued: and shall once euery yeare bryng to theyr bishop, all the originall copies of such testametes, which shalbe proued before them the yeare before, that they may be preserued by the Bishops Register.

They shall write out the copies of the same Testametes to their owne vse, if they will.

Chaun-

and their Officials.



Every Chauncelloz, Commissary and official, shalbe learned in the ecclesiasticall and ciuil lawes, and such one as istwenty and sixe yerres olde, and hath taken some degree in the scholes for learninges sake, and is reasonably well practised in course of law, touching whose lyfe and manners, no euill reporte be heard. Besides, euery one of these either shall be in the ministerie, or if he be not, yet shall he be well affected, and zealously bent toward religion, and such he shall openly and freely shew himselfe, and before he enter his office, he shall take an othe of the authoritie and supremacy of the Prince, and also shall subscribe to the articles of religion allowed in the conuocation of Bishops.

None of these, neyther Chauncelloz, Commissary, nor Official shal proceede in examination of matters vnto the sentence of excommunication, but onely in causes of instances. In matters of correction, they shall doe all other things which lawfully they may and are wont to be done.

But the sentence of excommunication they shall leaue onely to the Byshoppe, which either he himselfe shall pronounce, or shall commit the pronouncing therof to some graue man, which is in the ministerie. After that he hath geuen sentence, he shall also adde, for a warning and terroz to the people, a certaine order of wordes

B.ij.

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which after shalbe shewed: and also shall cause some like instrument, which shall be vſed in ſignifying the excommunication to the people to be witten out, and ſent to euery miniſter in theyr churches, that they may haue it in readines to occupye, if neede requyre. But the penance enioyned, neyther Chauncelloz, Archdeacon, Officiall, nor Commiſſarye, ſhall alter. That authoritie for many waightie cauſes, is reſerued onely to the Biſhop, or if he ſhall appoynt any other, by ſpeciall commaundement for that purpoſe.

No eccleſiaſticall Judge, of what place, or Degree ſoener he be, ſhal abſolue any that is excommunicated, at hys owne houſe, or other wyſe in priuate houſes, but onely openly, and in the conſiſtory.

Chauncellozs, Officialles, Commiſſaryes, ſhall do theyr endeuour, that all others which are vnder theyr iuriſdiction, do theyr duty. Eſpecially, that Parſons, Vicars, and Miniſters of churches may paynfully be occupied in the ſcriptures: that they provide them bookes fitte for theyr degree and profeſſion, that whoſoener hath not proceeded maſter of arte, buy for him ſelfe two bookes of the new Teſtamente, the one tranſlated in Latine, the other in Engliſh, that euery one of them learne wythout booke, that taſke of Scriptures, which is enioyned him, either by y ordinary eccleſiaſticall Judge, or by ſome other, whom for his truſt and paynfulnes the Biſhop wyll rather chuſe: that they obſerne

obſerue the orders, and ryttes preſcribed in the booke of common prayers, as well in reacyng the holy ſcripture, and ſaying of prayers, as in adminiſtration of the ſacramentes: that they neyther diminiſh, nor adde any thing, neyther of the matter nor of the manner: that they behaue themſelues honeſtly, and goe modeſtly and comely in ſober apparell appoynted in the booke of aduertisements: that if they haue a family, and haue no wyfe, they keepe no other woman at their houſe, but eyther their mother, ſiſter, or neece by brother or ſiſter: but if they lyue vnmaryed, and haue no wyues, let them not boorde in any tauerne, or alehouſe, but in ſome honeſt houſe in the ſame pariſhe, where they may liue without ſuſpicion: that they play not at dice, cardes, or other vnlawfull games: that they vſe their bow and ſhaftes onely, and that to refreſhe theyr myndes, modeſtly, and in due tyme, that they be not let from doing theyr dutie, or ſtudy of the holy ſcripture.

They ſhall take heed alſo, that no Parſon, Vicar, or Curate, ſerue any where, eyther in chappell, or other place of prayer, or ſay common ſeruite in any priuate mans houſe, except the Biſhop graunt him licence by hys owne inſtrument and ſubſcription of his hand: and that no Parſon, Vicar, or Curate, ſerue any more then one church or chappell in one day.

Euery miniſter of the church, beſore he enter that holy function, ſhall ſubſcribe to all articles of Chriſtian religion, which were agreed

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upon in the conuocation, and wheresoeuer the Byshop shall commaunde, shall declare his conscience to the people, what he thynketh of those articles, and the whole doctrine. And he beyng once admitted into the holy ministry, shall from thencefoorth neuer departe from it, nor shall vse himselfe as a laye man, eyther in apparell, or in any part of his lyfe.

Euery Parson, Vicar, or Curate shall yearly before twenty dayes after Easter, exhibite to the Bishop, or to his Chauncellor or Commisary, the names and surnames of his parishioners, as well men, as women, (of those I say) which beyng fourtene yeares of age, come not to the holy Communion (as by the statutes and ecclesiasticall lawes of this Realme, they are bound) & such as refuse to be examined by the minister of the church, in learnyng the Catechisme, and articles of christian religion, and what parentes or maisters thincke scorne to sende theyr children or seruantes to churche, at the tymes appoynted, to heare and learne the same Catechisme. They shall suffer none to vndertake for an Infante at Baptisme, except he haue receiued the Communion, and haue bene partaker of the holy misteries, and he shall admit none to the partaking of the sacraments, which hath not learned the Catechisme, and articles of the fayth.

Euery sonday and holiday, the parsons, vicars, and curates, shall come to the churche so timely and conueniently in due season, that the
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parishioners haupng done theyr busines, may come thether w their children & seruantes. And there they shall reuerently, (as it is fit) & godly say or sing the holy seruice, so plainly, so manifestly, & distinctly, that the people may heare & vnderstand, what is sayd or song, & therof receaue comfort and commoditie. The lyke reuerence and godlynes they shall obserue in celebratyng the most holy Sacramentes, so that they turne not to superstition, or worshipping, or Idolatrie. But if that in tyme of the holy Communion there shalbe no sermon, they shall on the booke in the pulpit read some one, or other of those homelies, which we haue to that end set foorth before. In the meane tyme they shall exhorte the people, to come diligently to Church, that they attentiuely heare that which is read and sayd, and that all the tyme thereof, they vse themselues reuerently and modestly: and least the godly may be offended thorough wantonnes and lightnes, boyde of religion, they shall take heede that young men, especially contrey men, (whose nature is more prone to the contempt of godlines, and to disorder) neyther ryng belles, neyther walke in the churches, nor haue idle talke together, nor by laughing, or noyse, or vn honest iesting, eyther let the minister, or offend the people.

They shall admonish the people to come oftner to the holy Communion, & that before, they prepare themselues to a perfect minde, as it is fit. And that all may vnderstand, what duty they owe

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to God: what dutie to the Prince whome they ought to loue & reuerence as the vicar of God: what they owe to the lawes, what to the magistrates, what to their brethren, what to the people of God: they shall be ready in the church straight after noone, euery soday & holyday, & there at the least, they shall read two houres, and teach the catechisme, and therein shall instruct all theyr flocke, of what age or degree soeuer, not onely maydens and children, but also the elder, if neede be. But especially they shall warne young folkes, not onely men, but also women, that it is prouided by the lawes, that none of them may either receiue the holy communion, or be married, or vndertake for a childe in Baptisme, except befoze, they haue learned the principles of Christen religion, and can fitly and aptly aunswere to all the partes of the Catechisme.

But if the parsons, vicars, or curates, either can not preache, or haue not receiued licence to preach of the Bysshop, yet they shall teach children to read, to write, and know theyr duty toward God, toward theyr parentes, and also others: and if they perceauie any of them to be of that disposition, that by teachyng and instruction, they may attayne to the knowledge of learnyng, they shall counsell theyr parentes, to set them to schole, that beyng endewed wyth learnyng, they may one day become fit for the holy ministry of the mighty God: but whome they perceauie to be duller, and not disposed to lear-

learnynge, to see them set to some other science, or to husbandrie.

They shall also warne their parishioners, that for great and weightie causes it was appointed in the couocation by the Reuerend father in God, Matthew Archbysshop of Canturburie, and the other bishops, that children may not, without consent of the parentes, and that no young man hath power in hymselfe to contract mariage, befoze he be xviij. yeares of age, and no mayde befoze she be xiiij. yeares olde.

Churchwardens and and syde men.

Churchwardens according to the custome of euery parishe, shalbe chosen by the consent of theyr parishioners, and theyr minister: otherwise they shall not be churchwardens: neyther shall they continew any lenger then one yeare in that office, except perhaps they be chosen againe. And all churchwardens once euery yeare shal geue by iust accounte of such money, as they haue receaued: and also particularly shall shewe, what coste they haue bestowed in reparations, and for the vse of the Church. Last of all goyng out of their offices, they shall truly deliuer by to the parishioners, what soeuer money, or other ecclesiasticall thinges shall remayne, & be in their handes, that it may be redeliuered by them to the next churchwardens.

C.i.

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The Churchwardens shall see, that the churches be diligently and well repayzed, with lead, tyle, lyme, and glasse, that neyther the minister, nor the people, either in the holy ministration and worshipping of God, or in celebratynge the heauēly misteries, or in receauing and hearing the Communion, be troubled wpth tempestuous weather. But especially they shall looke vnto, that in euery meting of the congregation peace be well kept: and in all visitations of byshops and archdeacons, they shal truly and personally presente, and name all those, which rudely behaue themselves in the church, or whiche by vntymely ringing of belles, by walkyng, by talking, or noyse, shall let the minister or preacher.

Churchwardens shall see, that the churches be kept cleane & reuerently, & they be not lothesome to any, either by dust, sande, or any filthyness. They shall also see, that the holy Bibles be in euery church in the largest volume (if it may conueniently be) such as were lately imprynted at London: that the booke of common prayers, that the holy homelies, and the homelies which lately were wrytten against rebellio, be in euery church. It is meete that these bookes be whole and cleane, not tozne or foule in any wise, lest it breede irksomnes or contempte amongst the people. They shall see, there be a fayre ioyned table, which may serue for the administration of the holy Communion, and a cleane clothe to couer it: a conuenient pulpit, whence the heauēly

uēly doctrine may be taught. Moreover they shall see, that all roodloftes, in which woodden crosses stood, & all other reliques of superstition be cleane take away, that the walles of y churches be new whited, and decked with chosen sentences of the holy Scripture, that by the reading and warning thereof, the people may be moued to godlines. Last of all they shall see, that in euery church there be a holy founte, not a basen, wherein Baptisme may be ministred, and it be kept comely and cleane.

They shall also warn tauerners, alehousekeepers & victualers, which sel meat or drink, that they receiue none into their tauern or alehouse, all y time, wherine either is preaching, or comon seruice. If any do contrary, vpon contempte or stubbernes, they shall present both him, & them whome he receaued, by name in the next visitation. If any offend theyr brethren, eyther by manifest adultery, or whoredome, or incest, or drunkennes, or much swearing, or bawdry, or vsurie, or any other vncleannes and wickednes of life, let the churchwardens warne them brotherly and freendly, to amende. Which except they do, they shall by name shewe them to the parson, vicar, or curate, that they may be warned more sharply and vehemently of them: and if they continue so still, let them be driven from the holy Communion, till they be reformed: And that all which liue vnchastly and loosely, be punished by the seueritie of the lawes, according to their desertes. The same Church

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wardens shall present those adulterers, whores, mongers, incestuous drunkardes, swearers, baudes, and vsurers in the Bishops, and Archdeacons visitations.

Churchwardens shall suffer no feasts, banquets, suppers, or common drinkings to be kept, in the church, neyther the belles to be rung superstitiously, either in the feast of all soules, or y^e Day after all saintes (which Day not long since was kept holy for the soules of the dead) neyther at any tyme at all, whereas the custome of ringing shall seeme to encline to superstition. They shall suffer ringing onely at those tymes, which are appoynted in the booke of aduertisements, and to that onely vse, and after that onely order.

It shall not be lawfull to keepe fayres, and common markets vpon the sonday: neyther on that day to put to death, and openly punish offenders cōdemned by the sentence of y^e Judge.

They shall not suffer, that any of these light wanderers in markettes, and pelting sellers, which carry about, and sell pinnes, points, and other small trifles, whom they call pedlars, to set out their wares to sale, either in the churchyardes, or in the porches of churches, or any where els, on holidajes or sondajes, whilst any part of the holy ministry is in doing, or any sermon is preached, neyther that beggars, or vagabondes, which haue no certain dwelling, abyde eyther in the churchyard, or in the church porch, all the time of seruice, or preaching

ching: but shall commaunde them, either to come in, or to depart.

They shall also search, and diligently enquire, if any of the parishioners eyther come not at all to church, or come later or slower at y^e times appointed by the lawes: and whom they shall finde so to offende, they shall punish them, according to the appointing of the lawe. They shall marke whether al & euery of the parishioners come so often euery yeare to the holy communion, as the lawes & statutes do cōmaund: and whether any straingers from other parishes, come more often and commonly to their church, and shall shew their curate of them, lest perhaps he admit them to the Lordes table amongst others, but shall sende them rather to their owne curates.

They shall receiue no parson, nor vicar, to the ministry of they^r church, but whome the Bishop shall allow by his institution, and by hys mandate shall put in possession of that church. They shall receyue no curate, but him that by the letters, and seale of the Bishop, is specially appointed for that church. But if the Parson, Vicar, or Curate, behaue hymselfe otherwise in hys ministry, or that he read ill, darckly, and confusedly, or that he lyue more losely and licentiously then is fitte for a man of that calling, and therby great offence be taken: the churchwardens shall spedely present him to the Bishop, that by and by he may be punished, and amendment of his fault may follow.

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And that the Bysshop may vnderstande, what sermons are made in euery church of hys dioces: the Churchwardens shall see, that the names of all preachers, which come to them from any other place, be noted in a booke, which they shall haue ready for that purpose, and that euery preacher subscribe his name in that booke, and the name of the Bysshop, of whom he had licence to preach.

Last of all, the Churchwardens shall see, that all thinges be diligently obserued, which pertayne to theyr offices, and that are contayned in the Queenes iniunctions, and the booke of aduertisementes, and that shall be set forth by the Archbishop or Bishop in euery their visitations, for the vse of the Churches. But if any do rayle vpon them, or goe to law with them, for doing theyr dutie, and detecting of offenders, that also they shall presente vnto the Bishop, that by his meanes and traualle they may moze easely be deliuered from that trouble.

Preachers.



No man shal openly preach in his parish, but being licenced by y^e Bishop, neyther hereafter shall be so bold, as preach out of his owne cure & church, except he haue obtayned licence so to preach, eyther of the Queenes Maiestie, ouer all her realme: eyther of the Archbishop, through hys prouince: or of the Bishop, in his dioces. And

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no licence to preach, shall hereafter stande in force, but that which hath bene obtayned after the last day of Aprill, which was in the yeare, 1571. Preachers shall behaue them selues modestly and soberly in all their life.

But chiefly they shall take heede, that they teach nothing in their preaching, which they would haue the people religiously to obserue, and beleue, but that which is agreeable to the doctrine of the olde Testament, or the newe, and that which the catholike fathers, and ancient Bishops haue gathered out of that doctrine. And because those articles of Christian religion, agreed vpon by the Bishoppes, in the lawfull, and godly conuocation, and by the commaundement, and aucthoritie of our noble princeesse Elizabeth assembled and holden, vndoubtedly are gathered out of the holy bookes of the olde, and newe Testamente, and in all pointes agree with the heavenly doctrine contayned in them: because also the booke of common prayers, and the booke of the consecration of Archbishops, Bishops, Ministers and Deacons containe nothing repugnant to the same doctrine, whosoener shall be sent to teach the people, shall not onely in theyr preaching, but also by subscription confirm the aucthoritie, and truth of those articles. He that doth otherwise, or troubleth the people with contrary doctrine shall be excommunicated.

In preaching they shall weare a very modest and graue garment, which may become

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C.iii.

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and set forth the minister of God, and such as is prescribed in the booke of aduertisements. They shall require no money or rewarde for theyr preaching, but shall be content with meat and drinke, and playne prouision, and one nightes lodging.

They shall teach no bayne, and olde wiues opinions, no heresies, nor popish errors, disagreeing from the doctrine and fayth of Christ: neyther any thing at all, whereby the rude people may be stirred vp to the desire of nouelties, or contention. But they shall alwayes teach that, which may make for edifying, and may vnite the hearers in Christian peace and loue.

Residences.



The absence of the shepheard from the Lords flocke, and that careles negligence, which we doe see in many, and forsakyng of the ministerie, is a thing in it selfe to be abhorred & odious to the people, and pernicious to the Church of God. Therefore we exhort all pastors of Churches, in the Worde of Iesu, that forthwith they returne every one to theyr parishes, and diligently teach the Gospell, according to their living to keep house, to helpe the poore by hospitalitie, and there to be resident euery yeare no lesse then ix. Dayes.

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It shall be lawfull for no man, of what degree, or order so euer he be, to haue at one time, any more then two ecclesiastical benefices: neither shall it be lawfull for any man at all, to obtain two benefices, if they be distant more then xxvj. miles.

Of Scholemasters.

It shall not be lawfull for any to teach the Latine tongue, or to instructe children, neyther openly in the scholes, neyther priuately in any mans house, but whome the Bishop of that dioces hath allowed, and to whom he hath geuen licence to teach vnder the seale of hys office. And here we except (for honours sake) the Lordes of the Parliament: but the Bishop shall allow no Scholemaster, nor account him worthy of office, but whom he shall finde in his iudgement to be learned, and worthy of that place, and whome he shall see commended by the testimonie of godly men, touching hys life and manners, and especially hys religion.

Scholemasters shall teach no Grammer, but onely that, which the Queenes Maiestie hath commaunded to be read in all Scholes, through the whole Realme, neyther any other Latine Catechisme, then that which was sette forth

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forth, in the yeare. 1570. The whiche also, that is translated into English, we wil haue taught vnto childzen that are ignoraunt of the Latine tongue.

All other bookes they shall teach, whereby the fulnes and finenes of the Latine & Greeke tounge may be learned, & those especially, which profite to the knowledge of Christ and godlynes. And once every yeare they shall signifie to the Byshop, what chosen scholers they haue of all their number, which are of that aptnes, and so forwarde in learning, that there may be good hope they will become fitte, either for the common wealth, or for the holy ministerie. By this hope the parents beyng allured, will more willingly keepe them at schole.

But chiefly they shal so order and frame the tongues of childzen, that they may pronounce openly, plainly, and distinctly. And as often as any sermon shalbe, they shall either send them, or bring them to church, that from their childehode they may be brought vp in godlines: & lest they should heare it negligently: at their return

to schole, they shall call and examine every one, what they haue learned out of that

sermon: and that the myndes of chil-

dzen, may be the more styrred vp to

vertue and diligence: they shall

rebuke the idle and sluggish,

and shall prayse the atten-

tive and diligent.

Pa-

Patrones and Proprietaries.



The Bishop shall earnestly and diligently exhorde patrones of benefices, to consider the necessities of the churches, and to haue before they eyes the last day, and iudgement, & the tribunall seat of God. Therefore that they preferre no man to any ecclesiastical liuing, but him whiche by doctrine, iudgement, godlynes, honestie, & innocencie of life, is able to beare so heauy a burthen, & they do nothing therein, but vprightly, vncorruptly & truly: & he shal professe that he will vse all honest, & lawfull meanes to search out the truth. But if, either in the presentation, or els after he shall perceiue any corruption, or simony to be committed any way, either closely, either directly, or indirectly, by him, or any other, either that money, or moneyworth, or that any commoditie, or any part of the profits should come vnto him: & he then wil publish and declare this wicked deed and simonie, not onely in the cathedrall Church, but also els where, to his shame & perpetuall reproch, & also thrust out that minister, whom he so wickedly presented, not onely from the office of a Priest, which he vnlawfully entred: but also from all ministry, and out of the whole Dioces.

Humble petition must be made to the Queenes maiestie, that some way by her leaue and commaundement may be found, that the

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chauncels of those churches, may speedely be repayed, which by impropriation are come vnto her, and that a yearly stipend may be appoynted for seruing the cure thereof: for now in many places, both the chauncels are fowly fallen down, and the ministry of the church is destitute, because of the smalenes of the stipend.

The Bishop shall see, that a true inuentory, and (as they call it) a terrey, of all the landes, meadowes, gardens, orchardes, which belong to any parsonage, or vicarage, be taken by the bewe of honest men, and be layd by in his treasure of euidences, for a perpetuall memorie thereof.

The Bishop shall not suffer the farmer of any benefice, to haue any authoritie ouer the minister of God, that he may either admitte or reject him. Neyther shall the minister take lesse, then x. poundes for hys stipend.

All matrimonies, which any where are contracted within y degrees of consanguinity or affinity, forbidden in the xviii. of Leuiticus, shall be dissolued by the authoritie of the Bishop: but especially, if any man, hys first wife being dead, shall take her sister to wyfe: for this degree, by common consente, and iudgemente of learned men is thought to be forbidden in Leuiticus.

It shall not be lawfull for any man, to mary within those degrees, which are forbidden in the table witten, and published for that ende, by the reuerend father in God, the Archbyschop of Canterbury.

The

The forme of the sentence of excommunication.



Brethren, because all we whiche doe professe the name of Christ Iesu, are members of one body, & it is meet that one member should feelee and suffer the griefe of an other member: by reason of mine office I signify vnto you, that A. B. is openly accused of adultery, wherein, the report is, that he hath liued wickedly, and filthily, to hys shame and infamie, and greuous offence of the church of God: and for that cause he is cyted to the bishops consistory, that his notorious disorder may some way be punished. And because the foresayd A. B. through guiltines of his wickednes hath contemned to appeare at the day lawfully named, and stubburnely hath withdrawne himselfe from Justice, and by hys example hath harted others to the lyke stubburnes: therefore, this I further warne you, that

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30 *The forme of the excommu.*

our byshop, by the name and authoritie of the most mightie God, hath excommunicated him from all company of the churche of God, & hath cut him of as a dead member, from the body of Christ: In this state, & in so great daunger of his soule is he at this time. S. Paule being taught by the inspiration of the holy ghost, commaundeth that we eschue the fellowship, & company of such men, least we be partakers of the same wickednesse. Yet, as christian charitie warneth vs, because he will not pray for himself, neither vnderstandeth hys daunger, let vs all in hys name pray vnto God, that once he may acknowledge his miserie and filthines of life, and may repent, and turne vnto God. For our God is mercifull, and can cal them from death, that were fallen.

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STC 10064 final blanks removed

